AN ADVERTISEMENT
TO
IHON DELECLVSE,
AND
HENRY MAY
THE ELDER.

1. Corin. 13. 3.

Though I give my body to be burned, and have not love it proffiteth me nothing.

1. Corin. 11. 19.

There must be heresies even among you, that they which are approved, among you might be knowne.

Colloss. 2. 18.

Let no man at his pleasure beare rule over you by humblenes of mind, and worshipping of Angels, advancing himself in those things which he never saw, rashly puffed up with his fleshly mind, and houldeth not the head whereof all the body is furnished and knit together by joynts and bands.

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An Advertiſement to Iohn Delecluſe and Henry May the Elder.

YOu have beene the Authours of ſtrange doctrine by which yee have deluded ſome, and troubled the minds of many, to the griefe of ſundry who have heretofore taſted of heavenly graces in whome you have grieved the holy Spirit, contrary to the Counſell of the Apoſtle, Epheſ. 4. 30. And you are hardened in this your pernicious doctrine, for which I ſay to you as the Apoſtle ſaid unto Symon Magus, if it be poſſible repent of your wickednes, and pray to God that (if it be poſſible) the thoughts of your hearts may be inlightened, and forgiven you, for I ſee you are in the gall of bitternes and bond of iniquity. You have heretofore unjuſtly curſed ſundry of the ſervants of Ieſus Chriſt by your falſe excommunications, and to aggrevate your malice, you have ſpitefully ſlandered and reviled them, and now you are called to an acconnt of your falſe accuſations, and unjuſt proceedings which if yee cannot maintaine before men, how will you anſwer it before Ieſus Chriſt when he cometh unto Iudgement with thouſands of Angels in flaming fire, rendring vengeance on all which doe maliciouſly pervert his Goſpell, for then all your actions ſhall come to judgment, and then your diſturbing of the truth ſhalbe bitternes unto you; It is no ſmall judgment that you are fallen to maintaine ſuch palpable errours, to deny the graces of God, and merits of Chriſts ſuffrings, as I have in this treatiſe manifeſted; the hardnes of your hearts have quite deprived you of humility, that yee doe ſo ſwell in pride, and maintaine ſtrange doctrine againſt all godly learned divines, & you doe deſpiſe their adviſe and counſell, you are growen to that height, which the Apoſtle doth commaund his Church to avoid your company, and that we may not bid you God 2. Iohn 10.

ſpeed, and yee are nere that height of ſinne which the Apoſtle
Tit. 3. 10. chargeth the ſaints to reject you. Oh that you had an eare to heare, before it be too late, for you ſhall prevaile no longer, for your madnes ſhalbe manifeſted and evident to all men.

Our Lord of glory hath foretould of your comming, that in theſe laſt dayes men ſhould ariſe and ſay, here is Chriſt, but he commands us not to beleeve you, for he ſaith many ſuch ſhall ariſe and deceive many, therefore he doth tell us how we may know you by your fruites, and thoſe doe manifeſt you to be men void of true humilitie, and to be high conceited of your ſelves, therefore the Apoſtle ſaith ſuch are proud men, and it is manifeſt you are exceedingly cõtentious, in bitter envying, reproaching, and falſly ſlandering. And are not thoſe works of corrupt fleſh, and farre from the ſpirit of grace and ſanctifi-
Iames 3. 14. cation? The Apoſtle ſaith: If yee have bitter envie and ſtrife in your hearts, rejoice not, neither be lyars againſt the truth, now ſeeing that envye & ſtrife is ſo odious to God in the thoughts, how much more doth he abhorr it in the words and actions, and therefore the Apoſtle affirmeth, it is earthly and Diveliſh, and elſewhere he doth wiſh, they were even cut off from the Church of God, which raiſe ſtrange opinions to trouble the minds of the faithfull.

And I doe beſeech the Lord to inlighten the hearts of ſo many of you as appertaine to his election of grace, to ſee how they are deceived by the deceipts of Sathan, that they may not any longer ſuck the poiſon of Scorpions, in ſtead of the ſincere milke of his holy word.

By him which deſireth all humaine diviſes, may be avoided out of his Church, that Chriſt may raign King in his congregation.

STEPHEN OFWOD.

CHristian Reader, I haue twoo oppoſeth aduerſaries to incounter againſt, the one doth deny the riches of Chriſtes merits and ſuffe-rings and liberty, he in mercy hath beſtowed vpon his Church, the other doth deny the Kingly and profiticall office of Chriſt our Lord, now that I may be armed to incounter with theſe, I thinke it beſt to obſerue Dauids cauſe, when Shimei came out and curſed him, on this Dauid pon-dered on his wordes, and ſaied, it may be the Lord will lock vpon mine affliction, and doe me good for his curſſing me this day, 2. Sam. 16. 20. So let vs pounder theſe aduerſaries, rayling and ſlaundering vs, in affir-ming wee are fallen away from the faith which by due conſideration we may attaine by an aſſured teſtimony, that we are in Chriſt, and haue the ſpirit of Chriſt dwelling in vs by faith.

And if wee obſerue theſe men, ſee if they doe not as a thiefe did, when he was perſued through a towne, he cryed out, ſtay the thiefe, ſtay the thiefe, and ſo he eſcaped away; therefore we will ſerch, if theſe men be not thoſe, which are fallen away euen by their owne authours ſen-tence, and yet they cry out and falſly accuſe vs.

In their apologie they affirme and they beleeue the common faith, Folio 91
receiued and profeſſed in our land moſt holy and ſound, and Penery ſaith, that he willingly confeſſed that both of the teachers, and alſo of In Apologie.
the profeſſours within theſe aſſemblies of this land, haue ſo imbraced the true doctrine eſtabliſhed and profeſſed in this land, that the Lord in his infinite goodnes hath granted them the favour, to ſhew in regard of Gods election, I proteſt before men and angells, that I iudge them mem-bers of the body whereof Chriſt is the head.

M. Barrow ſaith, the next calomniation whereby M. Gifford indea-uoured to bring vs into hatered with the whole land, is that wee con-demne all the perſons both men and women of England, which are not of our mindes, and pluck them vp as teares, wherein he doth vs open wrong, if not againſt his owne conſcience, yet againſt our expreſſe wri-tinges euery where, and he cannot iuſtly report this of vs. In his refu-tation of Giffert. 239.

Now how farre are theſe men fallen from this confeſſion of faith, thoſe did teſtifie vnto their deaths, let all the world iudge.

For theſe affirme thoſe are no viſible Chriſtianes, which haue not 3. eſſentialls of a true couenant, which they affirme not any in the pariſh aſſemblies in England haue no not thoſe which witnes againſt their vngodly proceedings in their eccleſiaſticall courts, and therefore haue

made

made a couenant together againſt all vngodly wayes, and promiſed to obey the word of God in all that he ſhall reueale vnto them.

Yet theſe they doe deny to be viſible Chriſtianes, and for to culour it they doe falſifie the Scripture, as I haue ſhewed in folio 64. Therefore, theſe are fallen away from the trueth.

1. *Sam.* 3. 10. *Actes* 10. 33. *Ezek.* 14. 4. 2. *Pet.* 3. 16. 2. *Cor.* 4. 2 *Gal.* 2. 4. Theſe men are farre from the minde of Samuel, who ſaid, ſpeake Lord, for thy ſeruant heareth: or farre from the ſpirit of Cornelius, who ſaid, I am here preſent before God, to heare all things that ſhall be commanded me of God, that is, I am come with a purpoſe of heart, to ſubmit vnto whatſoeuer the Lord command of me, for theſe men haue ſet vp idoles in their hearts, and put a ſtombling block of their iniquities before his face, and they are the autours of their preaching, for they preach their owne inuention, and make their owne braines forges of a new faith, and thus they doe gloos the pure word of God, and they doe poyſon and pervert it; this is that the Propheet doe call lying viſions, and dreames of mens vain hearts, which Peter call perverting the rule of faith, and Paul ſaith, they handle the word of God deſaithfully in craftines which isadultering of the word, and a ſnare that they might bring the Church into bondage, and as he ſaith, turned the trueth of Chriſt into a ſnare. O that ye had a hart to cry out as Saul did, Lord what wilt thou that I doe. Acts. 9. 6.

Pro. 16. 5. & 27. 22 But ye are ſo poſſeſſed with hauthines of mind that ye can not ſe your ſinfull and wriched eſtate, your preſuming to vnderſtand the Scripturs betere then the Fathers or any other of the famoſt iſt larned Diuins liuing in this age: is a hie ſinne of prid, and the wiſe man ſaid, all that are proud in hart are an abomination to the Lord, and they ſhall not eſcap puniſhment, for pride and arroganci do the Lord hate, and a mans pride ſhall bring him low, I will conclud with the wiſe mans ſentents, though thou ſhouldeſt bray a foule in a morter, yet will not his fouliſhenes depart from him.

Chriſtian reader I deſire you to mind with thy pen many faults is eſcaped.

benumbed heart and a groundles ſecurity, and the ſpirit of ſlumber comming upon us, whereupon followes hardnes of heart, ſo that we cannot mourne as we ought, being poſſeſſed with ſelf-love, ſeeking our own, and not that which is Chriſts.

O let us feare and tremble at the ſentence of the Prophet: Thine owne wickednes ſhall correct thee, & thy turning aſide ſhall reprove thee: know therefore, this is an evill thing and a bitter, thou haſt forſaken the Lord thy God, and my feare was not in thee, ſaith the Lord God of hoſtes. Ier. 2 19.

For ſuch as do follow their own braine before thoſe which have experience, are in great danger, becauſe they will not be withdrawne from their opinions, which once they have conceived: therfore the Prophet ſaith; woe be to them that are wiſe in their owne eyes. It is ſeldome ſeene, that thoſe which are ſelfwiſe, will yeild to any; therfor it is better to have ſmall knowledge or little wiſedome with modeſty, then profound knowledge with a proud mind, yea it is better to have little, then having much to wax proud, which made the wiſe man ſay: Be not wiſe in thine owne eyes, but feare the Lord. Iſa. 5. 21. Pro. 3. 7.

We have nothing to boaſt of, but many things to make us humble, therefore in any wiſe let us beware of pride and arrogancy, for it is a cauſe why many are hardened in errour, and ſo fall into blindnes incurably, let the fall of thoſe proud ones, who did arrogate too much to themſelves become a fearfull example unto all generations. 2. Pet. 2. 3. 4.

Oh that we could ſearch and examine our hearts, and ſee our nakednes, & duely conſider our proneſſe to evill, which is the right way to teach us humility, for thus have the faithfull ſervants of God done as you may ſee, Iob 15. 16. Ezra 9. 6. Gen. 32. 10. Dan. 4. 24. and 5. 22. Iames 4. 6.

But how contrary are you unto this, in rejecting the holy advice

advice & counsell of those which have the effectuall working of heavenly graces in them, because as ye affirme they are not quite purged from Idolatry, and you judging your selves to be quite purged from all false worship, wherby you blindly do delude your selves. But if your eyes were not blinded, that you cannot see your polluted heart, you would cry out to the Lord, and say, yee are uncleane and wretched; as for instance, examine your heart, do you worship God in that sincere manner his holy law doth require? have yee no vaine and wandring thoughts when you worship the Lord? and doe you worship him with all your strength without any vaine thoughts? if you doe not, then you are not quite purged from all Idolatry, so as the pure law of God doth require; Christ saith to all: Why seest thou a mote in thy brothers eye, and seest nor the beame in thine owne eye; Hypocrite, first pluck the beame out of thine owne eye, and then thou shalt see clearely the mote in thy brothers eye: It is a great evidence that the spirit of blindnes and hardnes of heart hath possessed you, that you cannot see your uncleanes, and bewaile it, and crye out as the servants of God have formerly done to the Lord, and say: I know that in my flesh dwelleth no good thing: and with Iacob: O God I am not worthy of the least of thy mercies: And with Iob: Cry out to the Lord, and confesse, our hearte drinketh iniquity, as the earth doth the water, and that he cannot be cleane which is borne of a woman, & therefore we ought to confesse to the Lord, that we are ashamed and confounded, and to lift up our requests to him, by reason our great pollutions are so increased by us, which grace that you may attaine unto, I shall not cease to sue unto my God, that you may enjoy them before time is gone, and shalbe no more.

To my loving wife and children.

Heare him whom ye are commaunded of the Lord to heare. Deut. 4. 9. 1. Cor. 14. 34. 35. Ephes. 6. 1.

GOd commanded the Israelites to write his law on their doore poasts, that those which are dull of hearing might know it & obey it, & seing my wife and children have not eares which can heare untill the Lord in mercy do open their nnderstanding, & becaus the Apostle affirmeth, that he is worse then an infidell that provideth not for his owne house, God having commāded me to teach thē his true way to worship him, & to obey his Gospell, & he having threatned everlasting torments upon all opposers of his truth, for this cause have I set forth this short treatise, & discovered some of those wicked heresyes they are insnared in by the delusiōs of Satan, & dedicated these unto his cheifest instrumēts, to see what they have to maintaine such strange opiniōs against the suffrings of Christ, and his graces offred unto us in his Gospell by Iesus Christ. Now therfor hardē not your hearts, but give eare, unto that Christ saith, he which hath eares to heare, let him heare, or take heed how you doe heare. You cannot denye, but your consciences will witnes, that you did first obtaine the knowledge of your naturall corruption by the means of such who were in the ministry in our land, by which you did obtaine faith & repentance first, and thus you did continue 12. yeares, and in that time you had as much working of heavenly graces appeare in you, as ever you have had since, and I doe take it more, Why then doe you now so loath that sincere truth which your own consciences tell you was the means to bring you to Christ? True it is you did then refraine from sundry superstitions practised in our land, in which you did well, but in that you now condemne this meanes, you do despise the Deut. 11. 19. and 32. 46.

word, and deprive your ſelfe of the meanes God ordained to draw his to repentance.

Obiection. If I be in errour you have drawen me unto it, for you did perſwade me to come over, and to joyne to this Church, therfore if I be ſeduced in errour, you have brought me unto it.

Anſwer. Heare, if you have eares which can heare, You do know I was indyted for abſtaining 13. monthes from Church, notwithſtanding the foreman of the Grand-Iury did teſtify he had ſeene me at Church in that time, and you know ther was a *ſignificavi* out againſt me, and then there was an extent out againſt my lands, to ceaze 2 parts of it to the Queenes uſe, yet you doe alſo know, I did frequent the learned preachers of the word of God, & withall the heavy hand of God was upon us in laying ſuch a greevous puniſhment on our child, whether it was by witchary or by the falling ſicknes, no learned man could determine, and in theſe great diſtreſſes it was good for us to ſeeke to the Lord, and therfore I did oft exhort you that we ſhould ſeeke to worſhip the Lord in the moſt holy manner we could, and I ſaid to you, I was perſwaded that in this City here was the ſincere worſhip of God, yet withall I did ſignify to you, & to the Elders before I joyned with them, that I was & am perſwaded God did ſpeake to his Church by the Martirs, and ſome in the miniſtry, and I did alwayes beleeve that his ſervants which have the working of his Spirit in them, have a deſire to obey his word, and not to relye on any man, and when I preſented my Children to be baptiſed, I did not as ſome did, preſent them to be baptiſed in the faith of the Church, but into the faith I profeſſed with that Church: And after we came hither, their government was not ſo corrupt, as it was ſhortly after, for their controverſies then were brought firſt before the Elders, and related before them, and they

they did shew their judgment, which if the partyes did rest in, the matter was ended, but afterward the Elders would not heare any matter but in the Congregation, and then they could have no end of their contending, & though they were never so much as the tenth part of one of the Churches in the Apostles dayes, yet on this erroneous proceeding they excõmunicated me, as I have here related, of which I do call you to witnes, as you will answer at the day when all secrets shalbe disclosed, and see how you will answer this before the Lord, in joyning with them in their cursing of me, and remember God hath said, he will not hould him guiltles which takes his name in vaine. And know this, that I did never consent that *John Delecluse* should seperate from the French Church, neither did I ever consent to contend with that reverend divine M. *Iunius*, neither did I consent to their opposing of the Dutch Churches, and alwayes I have affirmed we must have a desire to yeild obedience to all such truths, as the word of God doth reveale unto us. And now although I perswaded you to come and to worship God with this people, yet I did never perswade you to joyne with them in any thing contrary to his written word, but you have joyned with them in their wicked excommunication, and in stead of desiring the sincere milke of his heavenly word, you have received the poyson of Scorpions, as here in this treatise I have manifested, and you do despise that word which first raised you to life, & you do delight in prophane discourses on the Scriptures by those which cannot handle the word in that sanctifyed use which God hath ordained, but in stead of imbracing of heavenly consolation, you doe mispend your time in strife, & envy, so that the Spirit of humiliation is farre from yon, for you do refuse the Councell of the Apostle, to deck your selves inwardly with lowlines of mind, 1. Pet. 3. 5. 6.

of mind, and he sheweth the reason, because God resisteth the proud, and giveth grace to the humble. But you doe oppose the Counsell of the Apostle, who chargeth us to behave our selves in all humility of mind, and meeknes in helping one another, for he saith, this is the way to keepe the unity of the Spirit in the bond of peace, neither have you the working of the graces in you which you have had, for you do not repent from dead works, and thus I do manifest it: It is well knowne you have troubled the minds of many faithfull persons by sundry of your pernicious errours, and these you have beene cōvicted of. 1. That the innocent party might not forgive thē they were joyned in mariage with, and broken the mariage knot; 2. That those temples builded by Idolaters are unlawfull for the Saints of God to worship God in; 3. That all formes of prayer are unlawfull for Christians to use as prayers. These errours many of you have confessed, yet sundry of you hould them still, and you do demurre upon them. The Prophet David was of another Spirit, for he mourned at the remembrance of his sinnes, and he said: my sinne is ever before me.

Ephes. 4. 2.

And if the Lord in mercy would opē your hearts, as he did open the heart of Lydia, you would then with Iob abhorre your self, and repent in dust and ashes. O let us feare Gods judgments, and not harden out hearts as the Israelites did, for it is a haynous sinne, to stand in errour is presumption, therefore the Apostle saith, if we sinne willingly or wilfully after wee know the truth, there remaineth no more sacrifice for sinne but a fearefull looking for of judgment: judgments are either spirituall or temporall, spirituall is a departing frō God, that is, to be unsensible of that he doth teach us, & we have not hearts to lament the same as we should. Then followes a decay of his graces, which we have enjoyned, and so there followes a benumbed

Act. 16. 14. Iob 42. 6.

Hebr 10. 26, & 3. 15.

Heady and rash Censurers seasonably reproved.

CHristian Reader, there were certaine Christians in London, which did see, by the doctrine there soundly from the word of God delivered, that by nature they were the Children of wrath, and that God in his infinite love hath sent his Sonne Iesus Christ, who hath suffered death, to redeeme all those which doe beleeve in him, and submit obediently unto his Gospell, and they seeing there allowed an Antichristian Government, which did there burden the Church with sundry superstitions contrary to the word of God, they assembled themselves together, and solemnely made a joint Covenant, to help one another in obedience to the truth, in these words.

We doe covenant to walk obediently unto the word of God in all things, the Lord hath revealed, or shall reveale unto us.

And after this they did refraine from sundry superstitions there practised, upon which they were persecuted by the Prelates, whereupon sundry of them came over into this Land, and joined themselves unto English Congregations in severall places, as their callings did constraine them, and some of them came hither to Amsterdam, unto the congregation of those which were called Brownists, and there by the Minister, and most of the people they were acknowledged as fellow brethren.

Since which time divers have risen up from amongst them who have said, that that Covenant which those persons had formerly made was false; So after long debating they affirmed that that Covenant was an Idoll, and that those which held it in judgment, were no visible Christians.

Vpon this some of them desired to have a conference to discusse this matter, and there being a meeting, there came sundry strangers, and my selfe was one being present and hearing their discourse of this matter, which continued 3. houres, each party having their arguments written downe & read in our hearing: In fine Mr. *May* and *Delecluse* did affirme that that Covenant was an abominable Idoll, and as great an Idoll as that which was set up in the plaine of *Dura*; at the hearing whereof I was much greived, that men which had beene religious, should fall into such great Blasphemy against the Gospell.

Now let us see how the Lord hath graciously accepted vile Idolaters,

when they did with a true heart turne unto him, although they were much defiled.

We read of Ieroboams ſonne, although he was trained up in falſe worſhip, yet in that the Lord ſaw in him ſome goodnes, he would not let him ſee that evill which fell on that kingdome as the Scriptures record.

2. *Chron.* 35, 3. We read alſo, that when Iſrael was without the true God, & without the Law, and without the true Miniſtry, yet the Lord did graciouſly receive to mercy all thoſe which ſought him in truth, although they remained in an idolatrous Land with Idolaters, and there were two ſchooles of the Prophets, one at Bethell, and another at Iericho.

We find that the idolatrous Citie of Nineveh repented, and made a Covenant to the Lord, and the Lord did graciouſly accept of them and removed his judgment from them although they were exceedingly polluted in falſe worſhip, yet in that they forſooke thoſe evill courſes they ſaw to be contrary to the will of God, the Lord did graciouſly ſhew them his favour, and accepted of their repentance, although they remained in many ſinnes. If it be objected, that this was but from a temporall puniſhment, and therefore they did onely ſorrow to avoyd that; Be it ſo that moſt of them did, yet it doth appeare that ſundry of them turned to the Lord in truth, and obtained remiſſion for all their ſinnes, and the reſt had the judgments of God fell upon them within 40. yeares, becauſe they did not goe forward in the fruites of true repentance. For as it is in our firſt birth, the whole perſon is borne and not ſome parts onely, ſo is it in the worke of our Regeneration, the whole perſon is borne againe though not fully, for there is but one ſpirit both of faith, hope, love, humility, and patience which all have which are Chriſts; If any man have not the Spirit of Chriſt he is none of his, therefore I conclude, that he which hath not all Chriſtian graces in a meaſure, hath none, & he which hath any in truth, hath them all, although all are not manifeſted at their firſt converſion.

We read in the Goſpell, That the Diſciples of Chriſt tould him they were among ſome which preached in his name, but they followed him not, and therefore they forbad them to preach: But our Saviour rebuked them for forbidding them, and affirmed that thoſe which are not againſt him, are with him, which doth manifeſt ſome may be wanting in the knowledge of ſundry truths, and yet be accepted of God.

2. *Chron.* 28. 32 33. We do find ſundry of the Kings of Iudah, of whom the Holy Ghoſt teſtifyeth, They did that which was right in the ſight of the Lord, and yet the

the high places were not taken away, yet that was Idolatry, and yet for all this, they received teſtimony of Gods favour.

We do read in the Apoſtles dayes, when the manifeſtation of the graces of God did moſt clearly ſhine, that thoſe maiſter builders did receive into the Church, ſome which were as corrupt in Iudgment, as thoſe which made the Covenant with Mr Iacob; and we read, when Paul came among ſome of them, and demanded of them concerning the operation of the Holy Ghoſt, they confeſſed they knew not whether there was an Holy Ghoſt. And I thinke, you cannot inſtance any of thoſe of Mr Iacobs people, that erred more in judgment, then thoſe did in this. *Act. 19.2.*

We doe find when the Maiſter builders did receive men into the Covenant of Chriſt, they received all thoſe into the Church, that did confes their naturall cotruptions, and beleeved in Ieſus Chriſt, that through his ſufferings they ſhould receive remiſſion of all their ſinnes, and yet many of them were ignorante & erred in many grounds of the Chriſtian faith, & yet the Holy Ghoſt calls them Saints and Chriſtians, yea ſome did denye the reſurrection, ſome knew not that there was a Holy Ghoſt, and ſome did maintaine the doctrine of Balaam, and ſome which maintained that filthy Doctrine of the Nicholaitaines, and ſuffered the abominable Doctrine of Iezabell to be taught among them, theſe were great and hainous ſins.

Yet theſe were accounted Chriſtians, and the true Church of Ieſus Chriſt, which yet frequented the Iewes worſhip. We read alſo when the Iſraëlites had beene terrifyed and quaked at the preſence of God, the people ſpake to Moſes; Goe thou up to the Lord, and ſpeake unto us all that the Lord ſaith, and declare thou it unto us, for all that the Lord our God ſaith unto thee, that we will heare and doe it. This holy Covenant the Lord did accept of, and ſaid they have well ſaid, and the Lord was well pleaſed with this. *Act. 8. 17. and 16.1. Gal.2,3.12 Deut.5.27.*

But you condemne this holy Covenant, and ſay it is an abominable Idoll, is there a greater blaſphemy committed among men then this?

But theſe maiſters of ſtrange doctrine affirme, that there are 3. eſſentialls of the Lords Covenant, and without them they are no viſible Chriſtians; Firſt a calling, 2. Obedience; 3. Signes of obedience. Now although they come in another ſhew then the Papiſts, yet it is the ſame argument which the Papiſts have maintained: Namely, that we are juſtifyed before God partly by faith, and partly by works; Againſt which we af-

firme, we are juſtifyed freely by grace beleeving in Ieſus Chriſt, without any deſerts of our ſelves, for we are ſo polluted in ſinne and iniquity that we are not able to performe any holy duty, ſo as the perfite Law of God doth require, therefore we confeſſe our beſt actions are polluted, we doe deſire holineſſe and doe ſtrive for it, wee doe dayly pray to our heavenly Father for it, but by reaſon of our great corruption, we cannot attayne to that wee deſire. Wee doe beleeve wee ſhalbe clothed with the righteouſneſſe of Chriſt, and if we ſhould ſeeke to obtayne ſalvation by our owne obedience we were proude wretches and abominable, we doe love the perfite Law of God and we delight in it, and wee labour to obay it, and
Tit.3.14. our beliefe doth binde us thereunto, but by reaſon of our corrupt nature wee cannot attayne unto it, untill our bodies and ſoules, be ſeparated, then it ſhalbee utterly conſumed by the quickning power of Chriſt.

Therefore wee doe condemne this abominable doctrine, to affirme the eſſence of a Chriſtian ſtands in our obedience.

This is ſufficient to manifeſt that the Lord doth accept of thoſe which come unto him with a ſincere heart, although they be corrupted in Idolatry. And this is according to that which Chriſt teacheth us, for he to
Iohn 14 15 and 21. whom much is given, of him more ſhalbe required, then of him on whom leſſe is beſtowed. But all the ſervants of God have a deſire to obſerve all his commandements, and hereunto Chriſt ſaith, If ye love me keepe my Commandements, and againe he that hath my commandment and keepeth them, is he that loveth me, and he that loveth me ſhalbe loved of my father, and I will love him, and will ſhew my ſelfe unto him.

Againe Chriſt doth command us to come unto him, and to learne of him, Therefore there is none ſo ignorant, but the Lord will teach him if he come to him in ſincerity, for the Lord delighteth in the humble, and will teach them his precepts. And ſeing the Goſpell doth call us to repentance from all ſins ſo far as we can attaine to ſee, and learne by his word; and that the Lord doth accept of our generall repentance for our ſins
Pſalm 19. unknowne, for who can underſtand his errours. Such men having a continuall ſtrift againſt their corrupt nature, and often praying to the Lord for more ſtrength of his grace to ſubdue their naturall corruptions, and refraining from all Superſtitions and Idolatries, which they do attaine to ſee by the Word of God, although they do commit Idolatry, yet they ſee it not, they know it not, It is a ſinne of ignorance in them. Therefore thoſe men are ſanctifyed men, in that they are faithful to all the commandments

of God

of God so farre as the Lord hath revealed unto them, and therefore they suffer persecution because they dare not submit to those superstitions they see to be evill, and they lead a sanctifyed life, and beseech the Lord to manifest his truth unto them, and doe daily sue unto the Lord for more strength of his grace to subdue their body of sinne.

Such a man I affirme to be a true Christian though of ignorance he be stained with Idolatry, for as the Apostle affirmeth, whatsoever is not of faith is Sinne. *Rom. 14.23*

Now with what Consience can these men affirme this Covenant these men made, to be a false Covenant, seing the whole tenour of the Scriptures do call us to repentance and we all know but in part, and see darkly and in many things we are ignorant, as the Apostle sheweth us.

The words of the Covenant are such as the Gospell calls us unto: Their obedience is such as the Servants of God have formerly made, as is here manifested. Therefore those which doe affirme this Covenant to be an Idoll, do blaspheme God and his Saints, and deserve to be cut of, that they may no more blaspheme. *Deut. 5.27.* *1 Tim. 1.20*

By the Law the Blasphemer ought to be stoned to death: the Apostle wrote to the Saints, saying; Let no man call Iesus Christ execrable, but those which affirme this Covenant to be an Idoll, do call Christ execrable. *Levit. 24. 14.15.16.*

Yea, but they say, they were corrupted in Idolatry, and are polluted in many great sinnes, and that they are not sanctifyed as the Lord commandeth his people to be.

I grant it is so, and so are we all so long as we remaine in this sinfull flesh, know yee not the Lord hath promised that a bruised reed he will not break, and smoaking flax he will not quench? *Isay. 42.3.*

The Apostle Paul affirmeth, there is no salvation but in Iesus Christ, and for our comfort he doth manifest unto us, that if we imbrace the Gospell in sincerity, although we be stained with sundry errours and many sinns, yet if we walke holily, and conscionably in that truth which God hath reveiled unto us, we shall inherite eternall life. *1. Cor. 13. 10.11.12. to the 15.*

Hereunto the Prophet speaking in the person of God, saith: I have put away thy transgressions as a cloud, and thy sinnes as a mist: elsewhere he saith, he forgiveth all our iniquities; and the Evangelist testifyeth, Christ is the Lambe of God, which doth take away the sinnes of the World. So I conclude, Christ Iesus is he that hath satisfyed the wrath of God for all *Isay. 44.22*

the sinnes of all those which beleeve in him, and have such efficacy of faith, and repentance, as I have formerly described.

Those therefore that doe affirme this holy Covenant to be an Idoll, do oppose the Counsell of the Apostle, in greiving the holy Spirit of God. *Ephe 4.30.*

If we be in sinne we see it not, are we therefore tyed in our sinnes, as you affirme, and as you maintaine against us? looke you unto it; for you maintaine a great heresye which doth overthrow the grace of God given us in Iesus Christ, and the foundation of Christian Religion both concerning faith and repentance, and concerning Christs merit and suffrings; By your reasoning, it must follow, that no repentance is accepted unto salvation, unles there be a particular acknowledgment of all those sinnes you teach against; of which some of them are proved to your faces to be false charges, and some of them are so disputable, that no man living can discerne, yet thus you teach against us, that the bloud of Christ doth not cleanse us from all our sinns, but that we are tyed in the Coards of them till we particularly discerne, and acknowledge them.

This is contrary to the whole scope of the truth of the Gospell manifested unto us in the Holy Scriptures, which shew, that through faith in Christ we obtaine remission of all our sinnes which through the great corruption of our nature remaine in us, and which the most faithfull cannot discerne, although the Lord hath given sufficient means to reveale and manifest them unto us.

What availeth it to say, that Christ dyed for sinners, whilest you maintaine such a condition which requires such repentance as no man can attaine unto? But we know, God hath decreed to magnify the perfection of his grace in the imperfection of our faith and repentance: The infinite vertue and dignity of Christs Divine Nature appeared most gloriously in this, in giving merrit to the suffrings of his manhood to satisfy even for unknowne sinnes, which are not particularly and distinctly confessed and repented of, by reason of our great corruption in our whole nature.

How shall you appeare before the most righteous judge seeing you maintaine such pernicious heresy, which doth darken both Christs Person, and his Offices and defaceth his Testament: as these places shew, 2. Chron. 15.4. Iohn 1.17. Tit. 2.14. *Psal. 103. 1. Cor 13.9. 2. Timo. 2. 19.*

With what face or conscience can yee say, we are bound in our sinnes, and are not to be communicated withall, because we repent not of unknowne

knowne ſinnes, which we ſee not, and are ſo intricate and controverſall that none can diſcerne them, yet you (being the onely people on earth,) dare thus cenſure us.

Our Saviour Chriſt hath taught us to hold communion with his Church, although wicked men remaine there, even for the Godlies ſake, yea with ſuch as are tyed in the cords of their ſinnes, and ſuch as did live and dye in their ſinnes without repentance, which is contrary to your practiſe, as is manifeſt by your receiving of *Iohn Delecluſe* who ſeperated not onely from the French Church here, but alſo from your owne of late, yet you maintaine your ſchiſmaticall Doctrine contrary to the expreſſe example of Chriſt, and thus you do call men to your ſchiſme which is manifeſtly diſcerned, although you doe it under the colour and pretence of ſeperating from ſinne, and from pertaking in ſinne, for you ſeperate from the true worſhip of God upon pretence of ſome ſinnes we have not repented of, which might pollute you in your fellowſhip with us, if you ſhould participate with us. *Iohn 8.21. 59. Luke 22. 7.8.*

Conſider how yee do contradict your ſelves; you do acknowledge the Dutch Church to be a true Church, and doe call them brethren in Chriſt yet you ſeperate from them, & judge them tyed in their ſinns, becauſe they doe not repent of divers ſinns, which in your judgment they are convicted of to be evill, you charging them with the breach of ſo many Lawes of God, which they doe remaine in and doe not repent of.

This your reaſoning ſerves to bring confuſion and diſſipation among your ſelves in your Church. For it is well manifeſted according to your owne profeſſion, that there are many knowne ſinns among you not repented of, to omit ſundry I could name, conſider of theſe. It is well knowne that ſome of you doe heare the word, preached in thoſe Temples which you hould to be idoll Temples, and you affirme it is ſinne, yet you doe ſuffer it practiſed among you. Againe your Elder *Iohn Delecluſe* ſeperated from the French Church, and this was one of his grounds he laid for his ſeperation from them, becauſe they ſuffered the iunocent party to retaine the offendant which had committed Adultery to remaine together upon his repentance which was your practiſe, but ſince you have acknowledged it your errour, but ſtill ſome of you are ſo minded; I demaund of you according to your grounds againſt us, how can ye hould communion with thoſe, which hould brotherly ſociety with ſuch, who are ſo abominable, & ſcandallous, & deſerve excommunication,

and

and are tolerated in your Church eſpecially Iohn Delecluſe, and if he have altered his Iudgment then why doth he not acknowledge his ſinne unto the french church, for alledging ſuch falſe grounds, to ſeperate from them? and if he be ſtill ſo minded, then with what conſcience can he communicate in the worſhip of God with thoſe which hould ſuch abominable iniquity to be tolerated, and maintained in their ſociety?

Againe, When Mr Iohnſon by his publick doctrine had given a falſe expoſition upon Mathew 18. and contrary to your practiſe did maintaine it in ſundry diſputes almoſt a yeare in the publick congregation, that he might quite ſubvert, & change your form of your government practiſed, yet Mr. Ainſworth offered him, if he would let their preſent order ceaſe, and receive that order which they practiſed before the yeare 1602. they would reſt together peaceably, this offer he did make in the name of the reſt, but this they accepted not of, then they offred them before their parting, that notwithſtanding the great difference betwixt them of judgment, yet that they might lovingly part, and be two ſeverall congregations, each practiſing as they were perſwaded, and yet nouriſhing brotherly love and unity betwixt themſelves. Now if your requeſt and deſire had beene granted you, yet you cannot denye but that Mr. Iohnſon, and thoſe with him had beene tyed in the cords of their ſinnes, and then their guiltines had remained upon them, both for falſe doctrine and falſe government and great ſcandall, which in your opinion doth follow thereupon, and yet with theſe unrepentant Apoſtates, you profeſſed to hould brotherly love, freindſhip, and unity.

O extreame partiality in you! which are ſo ready to ſmother up ſuch ſcandals among your ſelves without repentance of the authours of ſuch falſe Doctrine, and yet to be ſo ready to accuſe other Churches of Chriſt of ſinne, which you cannot ſo deeply charge with forſaking the truth which they formerly profeſſed; and ſo by your former plea againſt us, you could not communicate together, ſeeing you maintaine ſuch great partiality, how can we judge you to walke conſcionably, but rather corruptly and unconſcionably. For if your deſire had beene granted you, yet could you not but judge them bound in the cordes of their ſinnes, and yet you profeſſed to hould brotherly love and unity with them.

1. Tim. 5. 21 The Apoſtle doth charge Timothy to doe nothing partially and that before God and Ieſus Chriſt, and his elect Angels. How little doe you regard this grave charge, how will you anſwere this before the Lord and his

his angells in that great and terrible day of iudgement.

Againe seeing M.Robinsons people doe receiue some to be members of their Church, which were members of the Church of England, and they haue not renounced that Church from whence they were of, neither shewed reputance, for being members where they were, how can you hould communion with them, seeing by your reasoning, they are tyed in their sinnes as much as wee are, so euery way your parciallitie doth appeare.

Yet ye still accuse the Dutch Church in Amsterdam vnto M. Iunius a reuerend Diuine for 11. sinnes, which you say they doe liue in, of the which two of them are proued to your faces to be false charges, and great slaunders of you so to accuse them, as M. Padget hath well manifested, you doe also accuse the Dutch Church for abuseing the Censure of excommunication, & yet you doe transgresse in abuseing that holy Censure more hainously, as for Example, you excommunicated some, because they maryed with the members of the Dutch Church.

May wee not say to you as Christ saieth, out of thine owne mouth thou shalt be iudged, and in your owne words, if they which hold otherwise in iudgement, shall let the true practise of the Gospell goe, posteritie after them being brought into bondage, may iustly blame and curse them which would not stand for the trueth. *Animadversion. 125.*

Wee read, that the Church of God neglected the passouer and circumcision in the wilderneſſe, yet the Lord did not reiect them, although hee commanded them to vse it for euer, and wee do finde they kept it the second yeere, as doth appeare Nombers the ninth. 1. 2. 3. and their neglect of circumcision doth appeare to be their grienouse sinne, as wee see in Exodus the 4. 24. 25. and wee read, they were vncircumcised, by reason they circumcised them not by the way, therfore the Lord calleth this their circumcision the takeing away of the shame of Egipt from them Iosua the 5. 7. 9. by this hee doth reproach them, for neglecting it, and wee may see it was the breach of Gods Law, Gen. 17. and so their sinne: and yet these were the Church of God, and yet wee see they liued in this sinne contrarie to the Law of God, which commanded them to circumcise their Children the eight day, and if it should be obiected they were tollerated by reason of their trauells, I answere it doth appeare otherwaies, by the example of Moses, by reason their mothers did carie their yong children in their armes, and when they *Exod. 12. 24.*

This is greater corruption then the want of Elders and Deacons.

came to Gilgall before they came to their rest, where they did circumcise them in more danger by their enimies there, then if they had performed it according to the Law, and these people the Lord did not reiect them to be his beloued, for all these great sinnes, from which wee conclude, that some Churches maie want some necessarie points, appertaining to sound and comly being, and yet not reiected of the Lord.

Wee find the first of Samuel, that those holy Persons, Elkanah and Hanna, and Samuell, did hold communion with the Church, when the high Priests sonnes, did exceedingly cotrupt the worship of God, in so much that it is said, that men abhorred the sacrifice of the Lord.

This doth manifest Brownes Doctrine, is an erroniouse Doctrine, who affirmeth they are no visible Christians, which hould not our obedience is the essence of a Christian, which Doctrine was learnedly confuted, by M. S. B. and dedicated to his Cossen Thomas Husey Esquire 44. yeeres since. And although M. Barrow did maintaine sundry of his errours, yet this hee never maintained.

As for Robert Browne, heare the testimonie of M. Harison who was Chosen pastoure of that company, and Browne teacher when they forsooke England, and came to Midle-Borgh, with about 50 or 60 Persons, and before they had bim their 3 monethes Browne forsooke them, of whom M. Haryson wrote thus in a latter to a friend of his in Londen, in these words:

Indeed the Lord hath made a breach amongst vs for our sinnes, which hath made vs vnworthy to beare his great and worthy cause, M. Browne hath cast vs of, and that with open manifest and notable treacheries, as I abhorre to tell, and if I should declare them you could not beleeue mee, which because this sheete and many more could not suffice to rehearse, I will medle with no particuler thing, onely this I testifie vnto you, I am well able to proue that Caine delt not so ill with his brother Habell, as hee hath delt with mee.

And towards the end of his letter hee writeth, this I would admonish you to take heed how yee doe advēture your selfe to be a means to spread abroad any of that parties bookes, except they were more tending to the glorie of God, then they bee, for in his first booke there is mānifest herisy, and in the other vpon the 23 of Mat. is a paterne of all lude franticke disorder, who haue eyes to see it, and I doe not doubt but that the Lord will driue him to worse, seeing hee hath so notablie fallen from God;

God; therefore giue not your ſelues to be abuſed, and the Lord open your eyes, and giue you profit by my writing, euen as I ſend it you, to doe you good. This is the Teſtimony of M. Harriſon. Yet you doe embrace this perniciouſe Doctrine of Browne, althongh hee confeſſed it was erroniouſe, in that hee affirmeth, the eſſence of a Chriſtian ſtandeth in our obedience to the word of God, yet yee agreuate it, in your affirming, there are three eſſentialls of the Lords Conenant, and without thoſe they are no viſible Chriſtians.

Oh that your heart could ſee your wretched rebellion, againſt his greaces, which if ye had obtained, ye would cry out, wee are poluted in ſinne and iniquity, that we are not able to preforme any holly duety ſo as the perfite Law of God doth require, therfore we confeſſe our beſt actions are poluted, we doe deſire holineſſe and doe ſtriue for it, wee doe dayly pray to our heauenly father for it, but by reaſon of our great corruptions wee cannot attayne to that wee deſire. We doe beleeue, wee ſhalbe claothed with the righteiouſneſſe of Chriſt, and if we ſhould ſeeke to obtaine ſaluation, by our owne obedience we were proud wretches and abominable, we doe loue the perfite Law of God, and we delight in it, and wee laboure to obey it, and our beleeue doth binde vs therevnto, but by reaſon of our corrupt nature wee cannot attayne vnto it, vntill our bodies and ſoules, be ſeparated, then it ſhalbe vtterly conſumed by the quickning power of Chriſt. *Tit. 2. 14.*

We profeſſe to be builded by faith, vpon Ieſus Chriſt the head corner ſtone. And it is in a two foule condition to be conſidered, the Firſt is, the very kniting vnto Chriſt, in which a one ſtandeth the life, and being of A Chriſtian, and ſo of a Church and in nothing elſe, for it is hee ſaieth the Apoſtell that giueth ſaluation to the body. He maketh it by paying his ranſome, and he imputeth righteouſneſſe and iuſtifieth vs holly and vnblameable without ſpot or wrinkle; The ſecond is, in that by this vnion with Chriſt all things of his mediation and ſo of his Kingly office, are in a meaſure communicated heare vnto vs, ſo that we practiſe obedience, and holly behaviour vnto the Lord. And theſe conditions are no other, then ſuch as we may behould in many particular Chriſtians, firſt apprehending Chriſt by faith, we become one with him next it is begin do follow. A communication A change of inherent qualities to the practice of a holly life, 2 Tim. 1. 9. *1 Peter 2. chap 3. 4. 5. ver.* *Eph. 5. 22. 23.* *1 Pet. 2. chap. 4. 5 vers.* *2 Tim. 1. 9*

Now I demand of you whither a man be iuſtified and ſo a Chriſtian in apprehending of Chriſt, or elſe in the renuinge of his inherent qualities. *Epheſ. 5. c. 24. 26. 27. vers.*

1 Cor. 1. c. 30. Rom. 8. 33 & 3. 22. 24. If you ſay by renuing you haue the councell of Trent for your Companions, if you grant it by apprehending, then your ground worke haue failed you, for like as euery one particularly is Iuſtified for a Chriſtian, through their onely vniting with Chriſt by faith, euen ſo are many together iuſtified and a Church of Chriſt.

I hold it for an excellent grace of God to paſſe offences, herevnto Salomon ſaith, it is a mans honour to paſſe by offences, I hauing ſeene the ill of taking occations to be ouer iuſt, remembring the ſentence, be not wicked ouer much, neither be iuſt ouer much, which hath cauſeth me to paſſe by many ſlanderous reproaches and falſe calumniations which I haue receiued amongſt you, which I haue long paſſed by and often beſeeching the Lord by his grace to ſuppreſſe my corrupt nature, that I might patiently beare thoſe vniuſt rebuckes, and now I doe thinke it time to ſpeake and cleare my innocencie.

I was brought to your publicke congregation for ſtanding obſtitinate in ſinne as they teſtified and affirmed, and I anſwered that I was vniuſtly accuſed, and it was Lawfull for me to maintaine, then they deuided the matter into 3 parts, the one part I confeſſed was the breach of the great commandement of loue, the other 2 parts I did defend, in fine, they ſeing I ſtood to mentaine the matter, they vſed perſwading words for me to confeſſe I had ſinned in the r&tion to which I anſwered, that was not the queſtion, ſo I perceiued they wold couler it ouer by quiuocation as I had formerly ſeene amongſt them.

I will omit the many queſtions which your companions put to me, t oinſnare me, and M. Anſworth demanded of me, why I did not anſwere them, vnto which I ſaid, among many words there cannot want iniquity, thus being provoked 2 Lords dayes. And your Church hauing conſented I ſhould be excomm: one of your Elders ſtood vp and ſaid, brethrē there is an other matter to come in againſt him, & is a haynous ſinne and he know it cannot now be publiſhed, and if you will ſtay vntill the next Lords day, we might bring that to your publike, and ſo we may preſide againſt him, for that and this both together. This was the 19th of March. 1616.

The weeke following that Elder came to me, and one with him, and they aſked me, how it could be true, in that I ſaid before, that Peeter

Planches

Planches and M. Slade wold not meete for good men to be ioyned with Derray, and that I ſaid I hard them not ſayr ſo, to which I anſwered, I wold anſwere it, to their Church, and when the matter was relate, in their Church they demanded of me what I anſwered to that accuſation, and I ſaid, it is true, I ſaid thoſe men would not meete, to diſcuſe the matter with Derray. And it was alſo true, that I did not heare them ſaid ſo, then they ſaid this is a contradiction, my anſwere was make of it, what you pleaſe. Then after a longe pauſe, I ſaid is this the haynous ſinne your Elder ſaid he had againſt me, then I told them, if they had any other matter againſt me, I deſire them to ſignifie it, and as for theſe matters they had my anſwere, and I haue heard your Sentence, therefore henceforth I will neither trouble you, nor my ſelfe in theſe matters.

Then M. Aynſworth ſpoke to me with perſwading words and ſaid, the Law of God is ſpirituall, and that there was ſinne in ſome matters, which we could not ſee into, and therfore he exhorted me to confeſſe that I had ſinned in the action, vnto which I anſwered them, that is not the queſtion.

They cauſed me to ſtay after amongſt them an hower longer then I purpoſed, in which time they diſcourſed of ſundry things, to vrge me to ſpeake, but I remained in ſilens, and ſtill being vrged I anſwered that among many words there wanted not iniquity. For I ſaw that whatſoeuer I did ſpeake would be taken in ill part and the worſt ſence.

I then minded that I was hardly intreated by thoſe, with whome I had remained, nere 15 yeares and ſhewed kindnes vnto, but with all I remembred how Ioſephs Brethren had dealt with him, and that the Lord turned it to his good, I gettin a Copie from them, of that they obiected againſt, me I went afterwards to the Dutch Church and there remained, ſince they haue vſed very repraochfull & ſlanderous ſpeaches againſt me, but I thanke God who keept me, that I rendered them not ill for ill, and ſince they are fallen into more groſſe errours.

We doe not beleeue that the Church would proceede againſt you, but vpon iuſt cauſe. *Obiect.*

This was the cauſe I had forewarned one man my houſe, for ſomething I diſliked in that man, and after I finding him in my houſe, I commanded him out, but he refuſed, vpon that I did take a weapon in my hands, and I commanded him preſently to goe out of my doores, but he ſtill refuſed, then I thruſt him out by ſtrong hand, and in thruſting him, *Anſw.*

he fell downe, and he did vſe prouoking words to mee, which did cauſe me to anſwer him with ſuch vvords as I ought not to ſpeake: vpon this he did after come to me and admoniſh me of ſinne, for thruſting him out of my houſe: I anſwered him, I would maintaine my authority in mine owne houſe; after this he came to my houſe with two more on a 7th day at night about 7 or 8 of the Clock at night, and they ſent to me to ſpeake with me, I being then buſy yet came I to them, and told them that I was buſy & it was late, therfore I deſired them to come the 2 day, & I would ſatisfy them, & ſo I returned to the company I had to do withall. The next day I being at their Church, theſe parties did ſay, they had a matter of ſinne to complaine of againſt me, & I anſwered, that I had not been dealt with all in the 2 place, and I vrged that my anſwer; it was anſwered that the Church was now poſſeſsed with the matter, and therefore they muſt bring me to repentance; ſo then they drew the matter vnto 3 heads, firſt for euill words, ſecondly for being angry, and takeing a weapon in my hands; thirdly for thruſting him out of my dores. To which I anſwered, that I had ſinned in ſpeaking ſo to him, then they demanded of me, what commandement I had broken? I ſaid, the great commandement of loue, then they preſſed me to confeſse I had ſinned in thruſting him out of my houſe: I anſwered, I would maintaine it was my authority I had to command him out of my houſe, to which they ſaid, that he being a brother, I ought not to doe it, vntill I had firſt complained to them of it, and they conſented vnto it, the which I did denye and ſaid, I ought to gouerne my houſe, and would gouerne it, without, aſking them leaue; then they demanded of me; what I confeſsed for being angry with him: and I anſwered, he had giuen me iuſt cauſe to be angry with him; then they did admoniſh me of theſe 2 other points for ſinn, with ſignification that if I ſhewed not forth repentance the next Lords day, I ſhould be proceeded againſt: and ſo how I was intreated the next Lords day I haue formerly ſhewed.

Now whereas ſome doe ſlaunderouſly report that I was excommunicated, for that I hauing before conſented he ſhould mary my daughter, & now denied her vnto him, this is well knowne, that in this citty, here is an order for all thoſe buſineſses, and wee were two moneths before the commiſsaries who did heare the matter, & he had his freind to heare and to plead before the Commiſsaries, & they hauing heard all which could be ſaid, did pronounce all matters concerning mariage was voyd, and if

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any doubt of the trueth of this, they may be satisfyed with the Commissaries booke. Here is the trueth related. Let all which feare God consider and iudge as they wil answer at the great day, when all secrets shalbe manifested.

I will not trouble my self to relate their vniust excommunicating of others, neither of their reuileing and slaundring those which they haue vniustly excommunicated, I doe see the hand of God is heauy vpon them in blinding their minds, and hardening their hearts, that they doe not see his trueth, but oppose it, so that they are at warres amongst themselues, and they are farre from that true peace of God which doth follow holines, the Prophet saith, they are rebels which doe refuse to obey the word of the Lord. *Ezech.* 12. 2.

And some yeeres since, they hauing a contrauersy among themselues, they agreed that Doctor Amies and M. Peeter should disside the matter, so there came sundry to heare it discused, and Doctor Amies shewed them such arguments and reasons, that they both did confesse, he gaue a true censure of their matter, after this M. Peeter said vnto them, you are hardly thought on becausse you haue excõmunicated so many honest men.

Vnto which Iohn Delecluse one of their Elders did answer, they had excommunicated none which had any sparke of grace in them, but they were all notorious wicked mẽ; thus he spake in the presence of his fellow Elder, & sundry others of their company, but not any of them, did blame him for so speaking, vnto which M. Peeter repleyed and said, some of those you haue excommunicated I know, and I thinke them to be honest men, and heere is Steuen Offwood, what can you say against him, I doe thinke him an honest man, vnto which they replyed not one word.

Now they haue had time let them instance what they can against me, and see if they can charge me, with any ill all the time which I liued amonghst them or since to this day, which they are not as giltie of as my selfe, yet I doe know many great faylings by my selfe, against which I dayly doe sue vnto my God, for more strenght of grace, to subdue and ouercome.

One of their Elders M. May, whom I had known more then 20 yeers, and though, he had some good parts in him, I hauing heard a conference betwixt them, I was minded to deliuer him this my writing, and on the 21th of August I vvent to him, after I had saluted him, I said to him, I

was presēt at their conference, and I hard their Arguments, and I told him they were very dangerous errours, therefore it was good for him to consider what may be said against them, and see how dangerously they peruerted the faith, and blasphemed against the trueth, to which he answered me, Steuē doest thou come to vnderminde me, I will mantaine those argumēts, against you & 20 of the learnedest men that could come though the were more, for I know well enough what them art, thou art an Apostate & an enimie to the trueth, thou wentest to the star house & weert a false witnes against vs there other bitter words he vsed, to which I answered, you doe speake very vntruely & slanderously, I doe mind your argumeuts to be blaspheme heresie, he said where in I answered in this which yea, affirmed, that those which held or made M. Jacobs couenant were no visible Christians, he replyed that that was false for he vsed no such arguments and that was not for thee to take vpon the to oppose them, and other such like speaches he vsed to slight me. And said take Doctor Amies his helpe and yet we should find it more them wee could doe.

Vnto with I answered him, I haue embraced Religion as long as you if not longer I haue reade as much as you if not more, therefore I see not but I may vnderstand Religion as well as you, he was still, burdening of me with vniust matters, I told him that I would publish his heresie and blasphemie vnto the world, and for his raylings and slaunders they should come on his owne backe, he said I should doe ill to slaunder him with that he did not hould, to which I answered if I did so that was my great ill, but this I saw in him, a corrupt conscience to denie that which he affirmed before many witnesses and was written downe, & read vnto him, and there presens he did maintaine it, and yet now he doth denie it, which is the part of an hereticke.

Now to answere some of your accusations you said I am an Apostate & an enemie to the trueth, if you doe mind as some of you haue formerly said, that John Marke the Euangelist was an Apostate in that he vvent not forward In the worke of the Lord as he ought, I doe confesse it and
Actor. 15. 38. am therein highly gilty, and I humbly beseech the Lord for pardon of my many faylings therein, but if you do vnderstand that I do oppose that trueth which formerly I professed I doe denie and doe affirme, you doe slaunder me, trueth it is throught Gods mercie I haue seene hnndry errours, I formerly I held which you, which now I doe detest and I doe seriously

riously professe, that whensoeuer the Lord pleased to manifest his trueth further vnto me, I will thankefully receiue it, and by his grace embrace it, and if you doe calle this apostosie, it were happie for you to haue such a heart, of humility, as we haue a worthy example of Father Augustine.

And whereas you say I went to the stathouse to make a false Testimony against you, and that I witnessed against the trueth, I answere you doe slanderously accuse me, and remember the Lord will destroy those which malishously speake leyes, the Law of God appointeth that a falces wetnes is to receiue the same purishement he would bring vpon him he doe accuse. Deut. 19. 16. 21.

The Apostle doe chardge vs to try the spirit, whither they be of God or not, and Paul left a rule to decerne false Teachers by. 1. *Iohn* 4. 1.

For I know there are as many deseases of the soule of man, as there is of the body, and the Apostle affirmeth that he is worse then an infidel, which prouideth not for his owne, therfore I am bound in conscience to manifest his trueth, against this hainous peruerting of the Gospell, and if it be the will of God my wife and children may eschape out of this palpable heresie, which doth vndermine the foundation of Christianity and defaces the Grace of God and deminisheth the merities of Christ as I haue in part manifested.

The Apostels description of an erroniouse spirit.

NOw the Apostle describeth them thus, if any man teach otherwayes & concenteth not to the hollsome words of our Lord Iesus Christ and the Doctrine which is according to godlines, he is puffed vp and knoweth nothing but doteth about Questions and strife of words, whereof cometh enuie, strife, rayling, ill surmising, vaine disputations, men of corrupt minds and destitude of the trueth. 1. *Tim.* 6. 3. 4. 5.

Wee see naturally men which haue an ague haue distempred stomacks

and therefore those things teast him best which are most hurtfull for his health, so distempered vnderstanding cānot sauiour the words of life, for they are very hath to him, and the words of deceipt are pleasing to his spirit, therefore the Apostle doth shew vs, that a man which is proud, he is puffed vp, that is, he has a high conceipt, of his owne priuate spirit. Therefore he cannot be guided by grace, the cause is, because he hath a proud heart and God resisteth the proude, high mindednes is opposite to humility aud God giueth grace to the humble, the Apostel saieth the Saints haue their conuersation in heauen and in all Godly pureneſſe euen as the grace of God guideth them, but these men he doth describe to know nothing, that is they know not any thing a right, and therefore, he say he is puffed vp and dooteth about Questions and strife of words, whereof cometh envie, strife, & are there any people in the world more giuen to enuie and strife then these men are in their Religion, high mindidneſſe doth appeare in this, for they doe dispices the aduice and councell of others which haue farr greater knowledge then them selues, this appeared in Hen: May, for when he had giuen fourth his erronious grounds to maintaine his heresie, yet it was manifest, to shew them to be fslse, after deliberation of this he affirmed his grounds were so sound, that all the Learnest Diuines could not disproue them, he is so conceipted of him selfe.

2. Tim. 2. 14

Secondly pride doth ingeuder contention and that is one of the greatest plagues, that can come in the societies of men. Thirdly pride filleth them with conceipt of their owne wortheyneſſe, that they thinke their vnderstanding is better by fart then other who are indued with better gifts and graces. In this discription the Apostle doth shew sundry sorts of men which should come and corrupt the Church, with their pernishious teaching, many of them should hunt for the pompe of this world, such he saith they make their belly their God, an other sort which would delight in strange opinions, and therefore they he doth describe to set strife & rayling and peruerse disputations, also they will accoumpt of small things great matters, & of strife of words make great debates, yet he discribeth them to be ignorant. This is that the Apostle speake of elsewhere, where they professe themselues to be wise yet they become fooles, that is thay are foolish in the true knowledge of the Gospell, the word doth signifie sicknes or madnes, one that is distempered and not in his right sence, this we may see in that they set a broade strang opiniōs &

vnsound

vnsound positions, such men doots and layes the fooles, euen in matters of Religion, the Apostle saieth such men are besids themselues, for such strang opinions is contrary to the great commandement of loue and to the peace of the Church, to let vs see the woefull effect which these worke, both to their hearars and themselues.

Therefore the Saints must auoyde these strange Doctrine, which doth sett variances and debats in his Church, and therefore he exorteth vs not to grieue the spirit, to come more neerer to this. Enuie is a vice odious to God and all honest men, but then it is most odious when it is taught vnder the pretence of seruing God, the Apostle speakes of some, that did preach Christ out of enuie, yet those were not so ill as these heere spooken of, for allthough their Doctrine was enuious yet their deaching was good, but those with teach such points which makes enuie and causeth diuision, those are not of God, for such doe not follow peace aud holinesse.

The Apostle Iames and Petter tell vs that God giueth grace to the humble, but he resisteth the proud, for pride depriues them of all grace, God will teach the humble his precepts therefore, the Apostle saieth, our reioysing is in heauen in all godly pureneſſe, euen as the grace of God did guide them. Why so, becauſe God giueth not grace to a proude man, or on which is high conceipted of himselfe. which haue a proude heart, for there is great oppositon betwixt God and a proude heart, for pride the Angells were throwen out of heauen and reserued vnto vtter darknes. Knowledge puffeth vp, saieth the Apostle, but humility edifieth, and if any man thinketh that he knoweth any thing, he knoweth nothing as he ought to know; therefore he saieth elsewhere, I would they were euen cut of which trouble you, he sheweth what disturbance & trouble they doe, which doth disturbe the peace of the Church, with their strange Doctrines as the Apostel doth describe the euills which proceeds from these men, which is enuying striffe raylings, euill surmisings and preuerst disputations, and now he hauing sett downe their effects, he illustriats them againe, and saieth they are men of corrupt minds, the Argument is taken from the woefull effect of such teaching, therfore it is to be avoyded, becauſe it brings such ill effects, therefore men must make conscience of his wayes, & not medle with such, which produces no good but hurt, no grace but sinne, & vexation to the soule & conscience, for that man must needs be voyed of discretion which will practice those

1. *Cor.* 8. 12.

things which will hurt him, therefore we ought to examine our actions what wilbe the end of ſuch doeings which tend vnto contention and ſtrife. Therefore the ſeruants of God muſt avoyde all ſuch ſtrange opinions which doth not tend to edifing, this is not an Argument of ſmall moment to conſider of, but warrily to obſerue and avoyde it, for onely ſound Doctrine makes ſound effects in them, which heare it & receiue it, this we may playnly ſee if we marke the difference which Iames ſhewes, betwixt heauenly wiſedome and earthly wiſedome, he ſaith the wiſedome from aboue is firſt pure then peaceable gentle, eaſie to be entreated, full of mercie and good fruits, without parſhallity and without hipocriſy, whereas he ſheweth, the other wiſedome is debats and Cruell cēſuring ſo he diſcribeth that hauenly wiſedome hath all good propertie accompained with it, and brings all good graces, thus ſound wiſedome makes a ſound hart and that wiſedome which works not ſoundnes is from hell, & is deſtitude of the ſpirit of God. Therfore thoſe that will embrace Chriſt muſt take heede that they fall not away from the grace of God, but theſe doe deny the grace of God vnto thoſe which haue this ſpirit of Chriſt, and dayly Labour to ſubdue their bodie of ſinne, that they may be Sanctified to ſerue the Lord in holines and to glorify him in trueth.

Iam. 3. 17

The teachers in the Church of Chriſt are compared to ſtarres, by reaſon there are ſtarres, by which traueilers are guided to their deſired hauen, ſo there are wandring ſtarres, which led men to perdition, and diſtempered affections in peruerting the trueth which the ſaints ought to avoyde.

Nowto ſpeake ſomething of the Articles of your faith: I doe acknowledge there are ſundry truethes in them which I doe embrace, but with all there are ſundry dangerous errours couched amounge thoſe trueths, in you 13 article you affirme that God hath ſpooke to his Church in his owne ordinance by his owne Miniſtry, and inſtruments onely, & not by any falſe Miniſtry at any time, I take it they mind that God did neuer ſpeake to his Church by any which wanted that calling or any part thereof which you doe diſcribe in your Artickles and this is the reaſon I doe ſo vnderſtand you becauſe you doe denie to heare any teach the word of God, ſincerly and in his converſation doe liue vn reproue ablie yet

yet you doe reiect ſuch and refuſe to performe any religions worſhip with them.

If this be you faith I reiect it, and affirme it to be erronious and this I affirme and belieue, and by the aſſiſtance of God will yeeld my breath to maintayne that God hath ſpooken to his Church, by Martyrs & by Friers Prieſts and Byſhops, which were his wittnes this 400 yeers which had not theſe outward calling you ſet downe. Nay ſome of them they were ſtayned & poluted with antichriſtian offices, ſome of them were muncks, ſome Friers, ſome prouintiall Byſhops, ſome Prieſts, all which offices I acknowledge with you, were vnlawfull as concerning their outward calliug, yet they had the principall calling by his ſpirit, they had faith & the true effects of regeneration they were Chriſts faithfull wittnes vnto the death and ſheed their bloode for the Teſtimony of Ieſus, they were Godsinſtruments to conuert others to the faith, & if you ſerch the Scripturs, you many find that ſundry which had their outward calling by the Church, and yet wanted the effectuall calling by his ſpirit, which were peruerters of the trueth, as the Apoſtels doe ſhew in their Epiſtles and in theſe our dayes in our contrey, there haue beinſundry which hath taught the Goſpell of Ieſus Chriſt ſo effectually, that they haue conuerted ſundrey to the faith & they were inſtruments to bring men vnto Chriſt, therfore their Miniſtrie is of God alltough they wanted ſome part of that entrance which ſhould be obſerued, yet in that they bring men to Chriſt the Apoſtol doth note to be the ſeale of their calling. 2 *Cor.* 3.2

I doe grant with you that all which God doe ſend to conuert any to his trueth, muſt haue a calling, which he manifeſteth vnto the parties ſo ſent, which doth appeare by his feruent deſire of drawing men vnto Chriſt, and he knowing himſelf to be qualified with gifts to declare the will of God to the people in ſome good meaſure, and ſo approued by men, and ſuch haue this 5 hundred yeeres drawen men vnto Chriſt, and ſundry of them haue bene choſen by their flock, and now in regard of the iniquity of the time haue beene conſtrained to goe and receiue the Byſhops approbation, be it he is a Tyrant, the ſeruants of God in former times haue ſo much ſubmitted vnder Tyrants.

Obiect. In that they receiue authority from the Byſhops, they receiue the marke of the beaſt, and ſo doe all which partake with them, and ſo they are all ſubject to the curſe of Gods wrath recorded in Reu. 13.

Anſw: We will examine this deluſion of Satan, firſt we are to ſee, why the holy

Ghost doth compare this man of sinne to a beast, the Apostle doth com-
2.Thes.2. pare him to a man of sinne in that he sets vp humaine inuentions in place of Gods ordinances, and compells them to be obserued more then the Law of God, and the breakers of them are more punished then those which transgresse the Law of God, and thus we see Daniell doth describe those Tyrants to be beasts by reason they set vp their vaine voluptuous deuises to be obserued aboue Gods commands, it is manifest by the Holy Ghost that they are described to be beasts, in that they doe which so high a hand compell traditions of mans inuention to be obserued, and doe so little regard that which God commandeth: and thus I doe vnderstand the deuises of men which are vsed in Gods worship, which God hath not appointed, to be called the beast, and those which doe refuse to receiue this beast we see how they are persecuted, and therfore the Holy Ghost saith, here is the patience of the Saints, here are
Rev.14.12. they that keepe the Commandements of God and the faith of Iesus.

And Histories doe shew vs that this 500 yeeres the martyers haue opposed, and testified that humaine inuentions vsed in Gods worship, are contrary to the dignity of Christ, and in this age wee doe testify that nothing ought to be practised in his Church, but that which is appointed in his word, and this is the warre which we haue which the beast, that is humaine inuentions in Gods worship wee detest.

Now we will obserue what the Prelates doe command, although they will deliuer him the Bible, and say vnto him, preach the word of God, yet their chiefest charge is, to obserue their traditions and although he preach scarce once in a moneth, he is not blamed, but if he doe neglect to obserue their Ceremonies, then they doe call him in question, and punish him with their suspensions, and depriuations: for although he do liue a voluptuous liefe, and preach not twise in a yeere, it matters not, so he do obserue their superstitions.

Now these teachers of whome I speake they doe painfully instruct their flock in the knowledge of the word of God, and exhort them to the obedience of his will, and to mortify their earthly affections, and to sanctify themselues to honour the trueth by a holy liefe, which doth cause the Prelates to rage against them, and to reuile them, and call them by the name of old hereticks, as that of puritans, and they doe them the greatest disgrace, whereas prophane men are honoured by them: we are to obserue what these Bishops doe chiefly seeke: namely, for to haue

their

their traditions obserued, and that they do sometime preach in defence of their Ceremonies to be good, & invade against those which dislike them, and although they preach but windy stuffe, and feed their flock with sentences of prophane writers, and some Fathers, yet it doth passe for currant.

But these preachers (which in Conscience you ought to heare) do labour to draw men to Christ, and in their teaching do shew them their naturall corruptions and provoke them vnto sanctification, and holines of life, and to haue them increase in faith, with a desire to obserue all Gods Commandements, and this they doe by vertue of their heauenly calling, and not by the Bishops call as you may see, if your hearts be not hardened, and this hath bene the practice of the Martiers these 500. yeeres.

The Martyrs were ignorant that these Prelates were apart of this Beast. *Object.*

You are ignorant of what yee doe say, for Iohn Wickliffe nier 300 yeeres since did shew the Lord Bishops office to be a parte of that beast, and he sheweth that as Christ had 12 Apostles, so Antechrist hath 12 Disciples to vphould his Kingdome, of which 6 of those are still in our land. M. Bale, writing on the Reuelation doth affirme, Prouinciall Byshops to be a part of that beast there spoken of, yea learned Papistes, haue written that their office is not instituted by Christ, so Cardinall Cusanus wrote to the councell of Constance, so hath the councell of Basill written, and so Doctor Cramner and sundry others of our land, at the request of King Henry wrote in a booke called the Byshops booke; It would be to tedious to rehearse all which haue affirmed that their office is not of Christs planting. *Answ:*

It doth appeare, you are obstinately ignorant, and you doe refuse the order God appointed you to learne by, for all ought to learne of the Elders, and to obey their holy Counsell, and God hath commanded wifes to learne of their husbands, and children of their parentes and to obey their holy counsell, and to learne the will of the Lord by them, this is the order God hath appointed in the society of men. *Deut. 4.9 & 6.7. & 11.19 Heb.13. 17. 1. Cor.14 34.*

The Apostle wisheth they were euen cut of, which bring into the Church strange Doctrine, and trouble the minds of the faithfull: and those which liue in those sinnes can neuer increase in any sanctified graces, nay, these euills will quench and destroy all heauenly vertues, therefore *Ephes.6.1 Gal.5.12.*

Ephes. therefore they are enemies to the working of sanctity, and contrary to the Counsell of the Apostle in griewing the Holy Spirit.

If you would learne in the word of the Lord; the Holy Ghost teacheth vs how we may preuaile against these euills: And that is to deck our selues inwardly which lowlines of mind, he sheweth the reason, because 1.Pet.1.5 God resisteth the proud, and giueth grace to the humble, therefore he 6. chargeth vs to humble our selues vnder the mighty hand of God, that in due time we may obtaine mercy, and the Apostle Paull doth exhort & charge all the seruants of God to behaue themselues in all humblenes Ephes.4.5 of mind, with meeknes to helpe one another louingly, he sheweth that this is the way to keepe the vnity of the Spirit in the bound of peace.

But how contrary to this is you practice, in that you doe with so hye a hand despice the graces of God in others, you doe so swell in hautines of mind, that ye reject the aduise and conncell of those you ought to heare, by the councell of the Holy Ghost. Remember the hauty heart of Corah who despised Moses, and was for that sin of pride swallowed down to hell.

If ye haue an extraordenary Reuelation to make knowne that all Churches are blinded in errour, why doe you not manifest it by the Scriptures?

Deut. 19. 16. Doe you thinke it to be enough, to accuse? we know that the Law of God doth appoint for those which cannot proue their accusations, they must receiue the same punishement, they would haue brought on them they doe accuse; these euills doe quench all heauenly graces in you, yea they doe manifest, you are opposite vnto all heauenly vertues, and you are lead which the spirit of contention and debate, the Prophet Dauid Psal.101. 5.& 131 speaking in the person of God saieth, he that hath a proud looke, and a hauty heart, I cannot suffer. Therfore he saith, Lord my heart is not hauty neither are mine eyes losty, neither doe I meddle with great matters hid from me.

But you haue falsly accused those which God hath sent to draw sinners to repentance, in that you doe affirme it a breach of Gods Law to heare those preach, which deliuer the word of God, and manifest it to the conscience so as they bring forth repentance know yee not? God hath 2.Cor,12 promised, that a bruised reed he will not breake, and swoaking flax he 14. will not quench. And the Apostle affirmeth that although we be stained

with

with ſondry errours, and corrupted with many ſinnes, yet if we doe labour to ſubdue our ſinnes, and walke holily, and conſcionably, we ſhall inherit eternall life.

But you doe obiect, we are not quite purged from Idolatry, and thoſe you doe ioyne withall, they haue for ſaken all Idolatry. *Obiect.*

Anſwer, ye are iuſt, in your owne eyes, but before the Lord yee are abominable, examine your own hearts, if ye can by the perfect Law of God: do you worſhip the Lord according to his holy Law? haue you no vaine thoughts in you, when you doe participate in his worſhip? doe you worſhip him, with all your heart in ſincerity? haue yee no wandring vaine cogitations come into your mindes in the time of your worſhip? If yee be guilty in theſe, then you commit Idolatry, and for theſe ſins, the ſeruants of God haue cryed out to the Lord for mercy, Ezra ſaid, O my God I am aſhamed and confounded to lift vp mine eyes, for my iniquityes are increaſed. Iacob ſaid, I am not worthy of the leaſt of thy mercies. Therefore we doe finde that the ſeruants of God when they did approach vnto him, did ſanctify themſelues, and apprehend him, to be moſt holy, immortall, and glorious, and that he doth abhorre all vncleanes, therefore they did beſeech him to ſanctify their hearts, that they might approach vnto him, and therfore the Apoſtle chargeth vs to lift vp pure hands when we come before him. *Anſw:* *Iſa. 64. 7* *Ezra. 9. 6.* *1. Tim. 2. 8.*

I doe refer this vnto the iudgement of all that feare God, that I haue manifeſted: You haue ſlanderouſly accuſed thoſe preachers which doe labour to aduance the Ordinance of Chriſt, & to with ſtand all humaine ſuperſtitions about the worſhip of God, that Chriſt may raigne as King in his worſhip.

This doth giue more light unto it, it is ſaid they receiue the marke of the beaſt: I doe read that word receiued by the Euangeliſt is vſed for beleeued, as the Apoſtles heart that Samaria had receiued the word, that is beleeued, ſo then the receiuing of the beaſts marke is to hold their traditions good to vſe in Gods worſhip, then thoſe which dere not vſe theſe ſuperſtitions but deteſt them, & labour to haue his Church onely to obey vnto the word of Chriſt, are on the lambes ſide aginſt the beaſt, for which they are depriued, & not ſuffered to enjoy the ſociety with men, yet you doe ſpitefully ſlander them. *Act. 8. 14*

We doe read that Iehu iudged otherwiſe, for when he purſues the King of Iſrael, and ſeeing Jezabell the queene, he cryed out, who is on *2 King. 9 32.*

my side who? he minded there were some with that Idolatrous Queene which did detest her Idolatry, and therfore they executed Gods iudgement on her, and those he accounted on his side.

We doe willingly grant that all Gods ordinances are to be imbraced of all his, but withall we doe know, that neither the powerfull preaching, nor Sacraments can draw one soule to God, except he by his holy spirit do draw vs vnto him, which for the most part God se doth bring to passe, at the powerfull preaching of his word, so we doe hold this for the means God hath ordained to draw men to him, yet we doe attribute the worke wholy to the worke of the Holy Ghost, it is the Spirit which doth change our hearts, and make vs new Creatures.

Rom.2.25 And thus the Apostle teacheth vs saying, circumcision verily is profitable if thou keepe the Law, but if thou be a transgressour of the Law, thy circumcision is made vncircumcision, therefore if the vncircumsion keepe the ordinances of the Law, shall not his vncircumsion be counted for circumcision: and shall not vncircumciſiom which is by nature (if it keepe the Law) iudge the which by the letter and circumcision art a transgressour of the Law? for he is not a Iew which is one outward &c.

So I say to you concerning those Ministers which want part of that call which they ought to haue by the Church, if it were rightly established seing they doe draw men to sanctify and holines of life, and thus the marters did beleeue & wetnes vnto the death ye may se in their defences of the 14 and 15 artikell of wicklif.

I doe grant with you that these Byshops are as farre vnlike those Byshops in the Apostles dayes, as a wolfe is to a sheepe, saueing that those were men and so are these.

For of those there were 2 or 3 or more to watch ouer one congrega-
1. tion, and they did painfully labour to instruct them in the will of God, and to watch ouer them, and visit their flock, Act.20.17.28. Heb.13.7, Rom.12.7. These one doth gouerne ouer a hundreth, and if they could they would haue more, and these in stead of teaching them the will of God, doe giue them humaine decrees, and appoint their seruants to command them to be obserued.

2. Those did euery Lords day teach their flock how to serue the Lord, and saw them worship him. But these doe not teach their flock in 7 yeeres, nay some, they neuer see them worship of God, and yet these

will

will compell them to confesse them for their Byshop, and Ghostly Father.

Those were pertakers of the afflictions of their flock and lamented with them to the Lord to obtaine release. But these doe not regard their flock. 3.

Those used the good Creatures of God sparingly and moderately, so as they might be an example to their flock, knowing that if the excesse of nature be yeelded vnto, such cannot increase in grace. 4.

But these, doe abound in superfluite and glory in the flesh like the great men of the world.

Those did painfully study night and day to declare the will of God so to their flock, as they might draw them vnto holines, and increase in all knowledge of the will of God, that they might honour his Gospell. Whereas these regard not to haue them learne the will of God, but to learne to obserue humaine inuentions, and vaine Ceremonies, and if any doe refraine from their Ceremonies, those they persecute and vex. 5.

Those vsed the good Creatures of God moderately & sparingly, so that they might be examples to their flock, and often called the pore of their flock to pertake which them of that food God sent them, informing them with fatherly councell how to serue the Lord. But these neuer doe so, but seeke to abound in superfluity like the noblemē of the world, and regard not the miseryes of their pore flock. 6.

Those did labour to preserue unity & peace with all men, & chiefly, in their flock among themselfes. But these will not labour to make unity and peace in their flock, but seeke to be countenanced of Noblemen, and fauour of Princes, and feared of their flock, and therevnto they haue their prisons for to commit those they please, & to vex them, which those anciens Byshops would neuer haue, for they liued among their flocks as fellow brethren and were pertakers with them in their afflictions, but these Lord it ouer them, contrary to the command of Christ our Lord of glory. 7.

Those Byshops then used to be 3 of 4 for to watch & to gouerne one congregation & instruct them, as appeareth both by Scriptures, & Fathers, and yet they studied night & day to performe their waighty charge, and after ambition came in among them that they would haue but one Byshop in one congregation. Eusebius doth say, when they 8.

would in a village where there was two Bishops, haue put away one, then God by diuine revelation did manifest they should both there remaine; but these are so farr of from being content with one congregatiō, that they are ouer a hundred, & yet they desire more, & as for labouring to haue them religiōs, they desire not, but rather to haue thē superstitious.

9. Those Bishop did thinke themselfes vn able to performe their duety, and great and waighty charge, in shewing their flock the counsell and will of God: But these thinke they can sufficiently performe their duety ouer a hundred, and feed and gouerne them sufficiently, and so in stead of feeding them, they appoint their seruants to instruct them in humaine decrees, and punish those, which doe not obserue them.

10. Those regarded not the pompe & glory of this world, for their conuersation was in heauen, and therfore the Holy Ghost calles them Angels becausse they regarded not the things of this life but for necessity. But these doe mind earthly things and preferments, and thereunto they bene their studyes how they may get preferments, and estimation of the Nobles and Princes of this world, and as for those which are religious, they put vpon them opprobrious names, and deride them.

11. As I said those did not regard to obtaine the riches of this life, and since the Emperour Constantine, and other Princes did giue them great liuings, with command that they should bestow 3 parts on the pore & building of Churches, and other good vses, which was since confirmed by many councells, as the councell of Cartrage 397, and 398, that they must imploy the Church goods to the vse they were giuen, and not as their owne, and that they neither weare costly apparell nor haue costly dyet, nor costly house hold stuffe; but they must liue soberly in dyet, & since, this was confirmed by Carolus Magnus at a councell holden at Salitzburgh anno 802. and M. Beza doth shew the practice of the church before Constantine the Greats time, the Church did ordeine, that all which was giuen unto the Church, the Bishops, and Ministers should haue but a fourth part, and the pore a 4th part, and a 4th part to builde Churches, and a 4th part to other officers in the Church. But these doe possesse all to themselues, and for the pore they obtaine none, and so they commit sacralidge against Gode.

12. Those did labour to increase more faithfull Teachers ouer the flock of Christ, and in their prayers they besought the Lord to send more. But these Bishops doe study to roote out, those which doe diuide the word of God

of God a right, and place those which shall increase superstition and vaine Ceremonies.

You doe much dishonner our reuerent Bishops, and if they weare not in our land wee should haue as many sects in our land as there is in Amsterdam, and euery Minister should bee a petty Pope in his place, and so wee should haue confusion, which the Magistrat ought not to suffer. *Object.*

These obiections are like the report of the 10 spies which brought euill one Israell, and the are receiuing of there euill report brought distruction one them, and I take it this age shall finde what this shall bringe forth. *Answ.*

It is far from the true Church to admite of disorder for when a controuersie arose at Antioch, they sent to Ierusalem for to bring the Church there vnto vnity and order, which the Apostels performed, and the like doe the reformed Churches heare and in Fraunce, and at Geneua. As Iohn Bodwen testified of the assemblies of Geneua to be the best gouerment in all Vrope sy his 4 bock 6 chap.

First they doe consent of an holly order, that is how and after what manner the Sacraments are to bee administred aud also howe and after what manner prayers are to bee offred to the Lord in the Church, and chiefly they doe decree for the powerfull preachinge of the Gospell, this order is to haue place in all Churches as also how euery Church are to use the censers, appointed by Christ, and that this may bee obserued duely:

A certaine place must be ordained where euery hamblet or hondert of about 12 of 20, Ministers are to meete, and to debate this buysines, euery moneth or oftener as they see cause, and as many of such men as are fit for rulinge elders, and they to haue there voyces ioyntly, and euery assembley they chuse there President.

Which is togeather there voyces, and giue the definitiue sentence, as was amonge the Apostels where sometimes Peeter, and sometimes Iames did performe the place, and thus the Churches may preserue peace and vnity, beter then by that order is by the Bishops, and of these there is to bee Prouinciall councell once or twice a yeere to decide such matters as they cannot determine, if I should prosecute this matter it would require

require a whole treatis, but this is from the matter I haue in hand.

Object. We doe hold as you doe of these Bishops, but concerning that scripture is abused by reason the Pastores of the Church are called vnto a
2.Cor,3. conuerted pleople, therefore this doe not proue any thing for that.

Answ: This is an erronious Doctrine of you to maintayne that all in the visible Church are holly persons, and to maintayne this errour, they alleadge Scriptures which are spoken of the Church triumphant, and that yee applye to the Church Millitant.

True it is that all which the Church many receiue into theire communion, must first acknoweledge their naturall corruption in some measure, and professe to beleeue in Iesus Christ, and promis to be obedient to his word, and thus the Master builders did receiue men into the communion of Saincts, as wee see Iohn Baptist did and the primatiue Church practised.

But obserue so longe as men liue in this flesh wee are in danger, and doe goe out of the right way, therfore wee must returne into the right way, and when wee come and returne to obey the Gospell, wee doe conuert to the Lord, thus haue many famous seruantes of the Lord done, and he is the messenger of Iesus Christ, which doe bring sinners to repentance; and thus the Church practised, and Christ taught his Disciples when thou art conuerted, conuert they brethren. There are many examples. Nathan conuerted Dauid, & so long as we liue in this earthly tabernacle, we are in greate danger to turne out of the right way, for our flesh doe oppose all hauenly graces, as the Apostel doth tell vs of, and Sathan doth assise our nature to oppose all heauēly graces & they doe often ouercome the good spirit in vs, and thus they haue giuen the seruants of God great falles, therfore one doth compare the strife betwixt the flesh & the spirit in the seruants of God, to the fighting of twoe mastiue dogges, when they doe fight the one doth giue the other greate bruesses, so doth our corrupt nature with the assistance of Sathan, oppose all holly graces in vs, therfore the best seruants of Iesus Christ haue cryed out to the Lord for more assistance of his holly spirit to subdue there bodye of
Note. sinne in their mortall bodies, & your erringe in this doth driue you into many other errours.

If

If you doe obserue the primatiue time, you may finde that sundry of the beleeuers in the Apostels dayes were much wantinge in knowledge and corrupt in practis, as wee may see in the seauen Churches, yet wee doe see the holly Ghost calleth them Saincts.

But you haue brought vs to his profession, we doe now hold, therfore you doe wrong as very much to seeke to draw vs from it. *Object.*

We are shorthly to appeare before the Lord who knoweth all secrets and then there is no tim to repent, answer sincerely did I require of you any further to heare me, then I did obey the scriptures, and thus hath that Church professed in their writings, whither they meant so in their hearts, the searcher of all hearts doth know: this being true, with what conscience can you charge me to haue forsaken my religion, seing there is no trueth I euer professed, but I doe still maintaine the same, can yee say, I left your Company till you had giuen a false sentence? and three Lords dayes ye sought to intrap me with questions, and friuelous discourses: now seing I could not worship God peacebly with you, why are yee offended that I should worship him which those you hold for brethren. *Answ.*

The persecuted Church at Franckford did decree with the consent of the Magistrates, & of the French Church there, that the taking away of errours in religion is no forsakeing of religion, but the preseruing of sincerity in religion. I could instance sundry of the famous seruants, of Iesus Christ, and that haue so written, which now rest with the Lord, onely I will instance Martin Luther by reason it is not in our language. 1555.

But your eyes are so blinded, that I feare you are past reclaiming to see the trueth till it be to late: if it be possible call to mind, you haue so highly offended the Lord and grieued the holy Spirit in that you doe refuse to worshipGod which those your consciences doe tell you they are in estate of grace, I doe see the hand of God is heauy on you, that yee cannot vnderstand his trueth, but yee doe denye an article of faith which the Church hath in all ages professed since the Apostles dayes.

In that you deny to hold communion with those your consciences till you they are in estate of grace, as Penary hath written, and you doe practice see his confession of faith, you doe also denye the faith which the marters witneseth vnto death as I haue manifested.

You

You doe maintaine a greate hereſie to affirme that the eſſence of a Chriſtian ſtands in our obedience which doe derogate from the merrits of Chriſts ſufferings, as I haue manifeſted in Folio 11.

Your manner of ſeparation is contrary to the conncell of Chriſt, for whē ſome of his Diſciples wold haue weeded out the tears which ſprong with the wheate, Chriſt ſayde, nay leaſt you plucke vp the wheate alſo. Matth. 13. 30.

Therfore let vs obſerue Gods adminiſtration, and wee may finde that his will is to haue his word manifeſted vnto men that they may knowe there ſinnes, and how they doe diſobey his will, and that if they will returne vnto him they ſhould obtaine remiſsion for all their ſinnes in the blood of Chriſt, and this is the will of God that all mens conſciences ſhould be conuinſed of, & to this end hee hath appointed an order in his Church ihat ſchandalous ſinners ſhould be admoniſhed and conuicted of their ſinnes and confes them, and promiſe amendement of life, and ſuch as remaine obſtinate and peruerſe they are to bee excommunicated, and put from the ſocitie of his Saincts, which doth repreſent the great ſeparation God will execute at the great day of Iudgement, for Chriſt doth ſhew vs that his Kingdome in this world is like a ſower which doth ſowe his ſeede in the feilde; ſome of it did neuer ſpringe forth, other twoe ſorts ſprong glorioufly and yet by impediments came to no good, but to a fearefull end, and a fourth parte onely came to good, & brought forth fruite, and thus is the eſtate of the Churche millitant, as wee may ſe in the ſeuen Church, of Aſia, for as men exceed in reſiſtinge the worde ſo ſhall there condemnation bee rendered vnto them accordinge to their deeds.

Reuel. 22. 12.

In your 36 you affirme, none may ſeparate from a true Churche for faultes and corruptions which fall out ſo longe as the Churche conſiſteth of mortall men.

How contrarye to this your Artikell of your faith is your practice & profeſsion, which doe maintaine Iohn Delacluſe, his ſeperation, from the Frenſh Church in this cittie, and thus you haue dealt with the Dutch Churche heare, but perhaps yea will ſay you conuicted them of ſinne, which I deny: indeed you did accuſe them of many greate ſinnes, but I doe deny you haue prooued them to be ſinnes, nay ſundry of them haue beene manifeſted to the world they are falce charges you haue accuſed them of, yee doe call them bretheren in the faith, and yet you doe

deny

deny to worſhip God with them, which is contrary to the ancient faith taught by the Apoſtels: and profeſſed by the marters in all ages. The Apoſtell ſaith the Saincts faith is elect and pretious, that is, it is ſincere for it is the greateſt treaſure man can attaine vnto in this life.

Therefore it is farre from deceipt but your faith doth appeare with twoo faces, for yee ſay it is not lawfull to ſeperate from a true churche, & yet you doe maintayne Iohn Delacluce his ſeperation from the frenche Churche. The Prophet doth note a wicked man which beguileth with his tongue, and ſuch are your wayes, hee ſaith they ſpeake with a double hart, that is, they doe beguild, deceipt is odious to God, and all honeſtmen yee the very heathens did abhorre it.

Homore ſaith I hate a deceauer as the gates of hell, that haue one thing in his tongue, and another in his heart.

Wee haue a fearefull example of deceipt of Ananias and his wife, how the Lord by his mediate hand ſtroocke them to death for their deceipt in deceauinge in their goods. How muche more doth the Lord abhorre deceipt in our faith, which is the Ancker of our ſoules.

Your 39 artickle whereas you doe affirme it is the Magiſtrates duety, to aboliſhe & diſtroye the Idoll Temples and all monuments: I grant ſo farre as they are intiſers to falces worſhippe, But the idolliters monuments bein taken away there is a lawfull vſe for the Churche of God to haue of ſuch buyldings, as M. Padchet hath well manifeſted againſt you, and that it is the denying of the grace of God profered in Ieſus Chriſt.

In your 18 artickle you affirme God hath made his promiſes and giuen the ſealles of his couenant preſens loue bleſſings, and protection, heare are the holly orracles as in the arke ſurelie keept and purely taught, heare are all the fontayns & ſprings of his grace cõtinually repleniſhed, and floweing forth, Heare is Chriſt lifted vp to all Nations. Hether hee inviteth all men to come. And the ſcriptures they coate doth ſhew that Chriſte willbe with this Curche, vntill the end of the worlde.

If your eyes bee not blinded and your harts hardened, yee might ſee you are not this people, for I take it you are in that eſtate the Euangeliſt ſpeaketh of, God hath blindeth your eyes and hardened your haerts for you haue hainiouſly diſhonored the Lorde, in your propoſters ſeperation, and condemninge and ſlandering with your vnjuſt accuſations,

thoſe which you ought to heare and to learne the will of God, from their mouthes as I haue manifeſted,

Haue you Gods protection as in the Arcke, and yet not any celebrations of any Sacrament in tenn yeeres but onely once, and that by one which you ſay is a falce teacher, did you not chouſe and ellect him by fuſtinge and prayer, waere you then led by the ſpirit of deluſſion, or is it that you are guyded with the ſpirit of contention and debates, as I haue formerly ſhewed out of the Apoſtels diſcription, certaine this is not
2.*Pet.* 1.1 that pretious faith, the Apoſtell ſaith the Saincts had which hee ſpeaketh of in his ſeconde Epiſtell.

For the true Churche of God in there moſte holly worſhip, haue the protection and guydances of Gods ſpirit, according as hee hath promiſſed. Pſal. 50. 15. 116.

But you haue not his guydances, not in your faſtinge and prayers, therefore by your owne argument you are not that Churche, but you are
Eſai. 58.4 rather like thoſe the Prophet ſpeaketh of, beholde you faſte to ſtriefe and debate, and to ſmyte with the fiſte of wickednes.

Or as another Prophet ſpeaketh of, when they faſte, I will not heare
Ier. 14.12 their crye, and when they offer burnte offerings and oblaſsions, I will not accept ehem, but I will conſume them.

Therefore I conclude with Chriſtes ſentences, out of thine owne mouthe thou ſhalt be iudged. Your hardenes of harte doth ſo oppoſe the trueth that the Apoſtell ſpeaketh God hath ſent you ſtronge deluſsions that yee ſhould beleeue lyes, he ſheweth vs it is a righteous thing with God thus to harden all ſuche which doth diſobey his goſpell.

Hereunto Iob ſaith ſeuerly God will not hear vanity neither will the Almighty regard it.

Yet you ſaye, that thoſe which holde theſe artickels for true, they holde the faith, and all which doe not confes them for trueth, they doe denye the faith, although they haue attained, vnto many excellant graces, as to be wayle their naturall corruptions & daylie beſeech the Lorde for more ſtrength of his graces to ſubdue their bodie of ſinne, and haue a delight to meditate in his worde, yet theſe you doe reiect, therfore your faith is erronious.

Iob. 35.13 Yet it doth condem your practis and the penner of it, M. Iohnſon did diſclame it, and I beſeeche the Lorde to open the hearts of ſo many, of you as doe appertaine vnto his ellection of graces, to ſee the deluſſions of Sathan, euen as Liddias heart was opened to heare the pleaſeing will of God.

For

For you are growne to that height of errour the Apoſtell Iohn ſpeaketh of, and commaunds vs to avoide your company, and that wee maye not bidd you God ſpeed, and you are neere that height of errours that the Saincts are commaunded to reiect you. O that you had an eare to heare before it bee to late, for you ſhall preuayle no longer, but your madnes ſhallbe euident to all men. *2 Iohn.10*

For you haue ſet vp Idolls in your hearts as the Prophet complaineth of the Iſraelits, therefore God commanded him to tell thē ſonne of man, theſe men haue ſet vp Idolls in their hearts this is euidēt, you haue ſet vp Idolls in your hearts, which is your abominable hereſies as firſt your ſlandring of Gods meſſengers in your a forming they are a part of the beaſt, and that all which doe worſhip God with them doe worſhip the beaſt, which I haue manifeſted to be falces in the 21 and 22 folio. *Ezec.14.2*

You doe as thoſe Iewes did of whom our Sauiour doth ſpeake ſaying, yee builde the toems of the Prophets, and garniſhe their ſepulcers, and ſay if they had beene in their fathers dayes, they would haue honoured them. *Mat.23. 30.*

So I ſay vnto you, that in wordes you doe ſpeake hounorably of the marters, yet you do condem thoſe which profeſſe the ſame faith they witneſſed vnto the death, and I doe inſtance Iohn Whittcleſe whoe did affirme and teache that whoſoeuer doth forbeare or neglect the hearinge of the worde ſincerly preached for feare of men, he was accurſed of God, howe muche more are thoſe accurſed which doe vpon falcs pretence refuſe to heare it powerfully preached.

This doctrine the Roomiſhe crewe did condem ſaying, it was erronious.

Which Iohn Hus did diſpute of in the vniverſitye of Prage, & maintaine it to bee Gods trueth, and hee doth ſhew it by ſundery ſounde arguments to conforme it, & this was aproeued by the Vniuerſitie there, as yee maye read recorded by M. Fox in the 14 and 15 artickels in the raigne of Kinge Richard the ſeconde, and leaſt ye ſhoulde delude any, hee doth ſpeake of ſuch Miniſters preachinge as are in our lande, theſe you doe ſlanderonſly condemne, and ſay they doe receiue the marke of the beaſte, and thus you ſtinge them with your reproches, for which you haue the heauie hande of God fallen vpon you: I ſee not but that blindenes is come on you, the Prophet ſpeakes of ſayinge, the Lorde hath couvered you with the ſpirit of ſlumber, and hath ſhutte vp your eyes, *Ier. 7.16. Iſa.6.9.*

and your chiefe ſeers hath hee couvered with blindenes.

Obſerue Gods iudgements for ſome of you haue taſted of the ſweet worde, and are fallen into anabaptiſts, and ſome into Arrians and ſome into the Dottitges of the familie of loue, ſome haue not only forſaken you but allſo all religion, yea ſome of you haue forſaken all Chriſti anity, and torned to bee Iewes, ſince your firſt authors of your religion came for to make knowne theſe heriſes.

If it be poſſible call to minde your ſinnes, and bewaiell them, eſpecially your highe concait of your vnderſtanding, which is a proude heart for this is a ſinne God dothe abhorre, I ſaye to you as an ancient father ſayde, let vs bewaere of pride and aroganſy a cauſe why many are hardened in errour, and ſoo fall awaye into blindenes vncureably. Let the fall of Corach and other proud ones, who did arogate to muche vnto themſelues, become a fearefull example vnto all generations. How haue Sathan delueded you which haue heare to foretaſted of heauenly graces, vnder this falce pretence that if you did heare the worde powerfullye preached by ſuch as the Prelaets had alowed, then yee receaued the marke of the beaſte, and ſo you ſhould be vnder the curſe of God which I haue manifeſted, to be a falce deluſſion of Sathan, as yee may ſee in the 21 folio and forwarde.

I did neuer perſwade you to fallow me or any other, further then they followed the word of God, theſe people did profeſſe the dutch reformed Churches, to be the true Churches of Chriſt, and they called them brethren in the faith, and they deſired their prayers to the Lord; and if I had knowne they had reiected the Dutch Church here, I would neuer haue ioyned with them, and when I heard their letters read againſt M. Iunius I went to the Elders, and tould them, I diſliked their writeing againſt that reuerent man, for I alwayes affirmed, God ſpeake to his Church by the Martrs, and by ſome in the Miniſtry, and that all which haue the working of his ſpirit in them, haue a deſire to obey his word, and not to relye on any man: therefore when I preſented my Children to be baptiſed, I did not as ſome did to haue them baptiſed in the faith of that Church, but in the faith I profeſſed with that Church, and then their gouernement was not ſo corrupt, as it came to be ſhortly after, for their controuerſyes were firſt brought before the Elders, and related before them, and they did ſhew their iudgment, which if the partyes did reſt in, the matter was ended, but ſhortly after, the

Elders

Elders would not heare any matter, but in the presente of the Church,& then they could haue no end of their contentions,though they were neuer the 10th part so many as the Churches were in the Apostles dayes in sundry cittyes.

And whereas ye doe charge me that I brought you to this, ye doe hould, examine your heart? did I euer perswade you to beleeue that those which made a couenant to obey the word of God in all that he hath or shall reueale vnto them is an abominable Idoll,if they dissent from you in some things?

I all wayes a formed that those which haue the effectes of sanctification & mortification apeare in their holy life though they worstained in some Idollatry ignorantly. I iudged them to be saincts in Christ.

Did I euer perswade you to consent to the vniust excommunication of any? doe yee not know when Richard Bennet was excommunicated, and William Saltsbury, I professed I would hold them for brethren in the faith? I confesse I perswaded you in this errours, that we might not worship God with those which hath receiued authority from the Byshop till they did renounce his authority, with since I doe find it a great errours by the word of God, and contrary to the ancient faith, and I manifest it thus.

The Apostle saith circumcision is profitable if we obey the Law, but if we transgresse the Law our circumcision is made vncircumcision. And if the vncircumcision keepe the ordinances of the Law,his vncircumcision shalbe counted for circumcision. *Rom.2.25 26.*

Which doth teach vs this: although some which God doe send to dispence his word, haue not such a calling, nor such an ordination as they should haue,if the Church were reformed as it ought to be; yet in that those doe faithfully dispence the will of God vnto their flock, and draw men to Christ, those are the true messengers of Iesus Christ.

And the places of the Reuelation ye doe quote to manifest it,for these warre against the beast, and the beast doth persecute them, and the Apostle elswhere plainly tells vs that the beast is humaine inuentions in Gods worship, and the commanding of them to be obserued, more then that which God commandeth. So we doe know that circumcision was Gods ordinance, yet the want of that did not depriue those of Gods fauour, on which I conclude, the want of mans approbation doe not disanull those Ministers which doe sincerly teach the powerfull word of God,and

to their greateſt ability doe maintaine Chriſts Kingly authority, as they are charged by the Apoſtles graue charge 1. Tim. 6. 13. 14.

Heare the iudgement of that reuerent diuine M. Iohn Robinſon who now reſt from his labours, and againſt hom ye can haue no iuſt cauſe to except, for he liued in our land in good eſtimation and for the loue hee bore vnto the trueth, he forſock and renownced the Byſhops authority, and he liued here about 20 yeares, and ſpent a great part of his inheritances, and he leued in great abſtinances contentedly, yet of his mean diat he often had of the pore of his Church to pertake with him of his moſalls, and he was on you ware beholding vnto, for when you war wearied with contending with M. Iohnſon, ye ſend for him and he came and dead laboure in the matter that you might haue a frundelie parting which he had promiſed to him, allthough they after recalled it.

And this he wrote a little before his death after he hath contriuertid this point in wreiting with M. Aynſworth with obiectiones and anſwers.

OBIECT.

He that hears, appears to haue communion with the Church, and Miniſtry: were he hears and all appearance of euill is to be auoided. 1. Theſſ. 5. 22.

ANSWERE.

The Scripture is not to be vnderſtood of all that appeares euill to others, out of an erronious, and deceaued iudgement: for then we moſt abſtain from almoſt all good: ſeeing there are ſome to whom almoſt all good ſemes euill: but it is ment eyther of the Doctrine in prophecie, of which I haue ſome probable ſuſpition: of which the Apoſtle ſeemes properlie to ſpeake: or of that which appears euill to a rightly diſcerning eye. By this imagined expoſition I might not hyre a howſe in a parriſhe where I were not known: ſeeing thereby I appeare a parriſhe member.

OBIECT.

None can hear without a preachet, nor preach, except he be ſent. Rom. 10. 14. 15. therefore I cannot lawfully hear him that hath not a lawfull ſending.

ANSWERE.

1. That concluſion is neither in the Text nor ſound. I may lawfully hear him that hath no lawfull callig, as I haue formerly ſhewed. 2. The Apoſtles

meaning

meaning there is no to ſhew what is vnlawfull, but what is impoſsible. It is vnpoſsible tobeleeue withont hearing,& vnpoſsible to hear without preaching, & impoſsible to preach without the ſending there intended: that is, without Gods gracious work of prouidence in raiſing vp of men, by enhableing, & diſpoſeing them to preach, for the effectuall calling of the elect of God; of which he there ſpeaks. If any make queſtion whether faith come by the hearing of the preachers there: it is more queſtionable, whether they themſelues want not faith, which are ſo barren of charity, in which true faith is fruitfull. If faith come by the preaching in England, to any, it followes there vpon that ſuch preachers are ſent, in the Apoſtles ſence.

OBIECT.

The ſheep of Chriſt hear his voyce; but ſtrangers they will not hear. Iohn. 10. 38. 27.

ANSWERE.

Chriſt doth not there ſpeak of the outward hearing, but of the hearkening vnto, that is, as he expounds himſelfe, verſ. 3. 4. 5. 14. 16. 26. 27. of the knowing and beleeuing of his beleeuing of his voyce, and following it. So chap. 9. I told you before, and yee did not hear, that is, not beleeue, verſ. 27. and God hears not ſinners verſ. 31. that is approues not of them, and their prayers. So chap. 11. verſ. 42. I know that thou heareſt me alwaies, and a 1000. times in the Scriptures. The drift of Chriſt in that place is, (without queſtion) to ſhew the difference between ſuch as were not his ſheep, and ſuch as were his ſheep. His ſheep heard his voyce: and they which were not his ſheep heard not his voyce. But they that were not his ſheep, nor heard his voyce, as there he ſpeaks, heard him preach outwardly as well as the reſt, which were his ſheep. Beſids, they which were his ſheep, and would not hear ſtraungers, in the Lords ſence, heard outwardly thoſe ſtraungers preach, and by hearing them diſcouered them to be ſtaungers, that is, falſe Prophets. The ſtrangers of whom he ſpeaks wereof the true Church, and of Iſraell: but brought falce doctrine tending to kill the ſoul, ſuch ſtrangers none ſhould hear: that is, not beleeue and follow.

Your firſte Authors of this erronious doctrine came ouer the ſeas aboute the yeere 1582 to Middelburowe, and in ſhorte time Robert Browne forſooke them and ſubſcribed to the Arche-Byſhope to liue obediently vnto all thoſe ordinances he ſhould inioyne him, of whom M. Harriſon wrote as I haue formerly noted in the 10 fol.

And

And Browne with his associats spread of their bokes among the Professours of the Gospell, of which there was 3 tradsman of Nayland neere Coullchester apprehended for spreading Brouns and Herisons boks, and they ware areined before iudg Anderson Lord chief iusttices, of the comã pleas and condemned of falloney for spreading of them, yet the iudge proferred thẽ mercy if they would beforey for there errour so debatting of the matter, the Iudge did demand of them if they would hencesforth become new men & liue obediently as the bock of common prayer did direct them. To which they repleyed and said, that the book of common an prayer was the great Idoll of England, & on this the Iudge was excedingly offended and said he would hang them before he went out of the town, if they did maintayne that. So they did desiere a conferences with certain Ministers there, which they had and the next day they ware demanded of the Iudge what they sayd concerning the book, and they did
1584. stand to maintaine there chardge, so they war hang the next day before the abye gate in the presences of the Iudge and one of them spooke very hardly vnto the Iudge on the gibete and some of those bocks ware there burnt.

But he had a keye for to lete in vnto him home he ould and to goe out as he pleased at a back gate.

Thomas Wolsey remayned prisoner 30 yeers. who was of such aharshe spirit like Browne, in which time he peruerted many zealous professors of which I knewe twentie, and I dare affime their was not any of them except M. Barrowe, but hee did either excommunicate or reiecte them at one time or other, hee helde sundery other Iewishe errours vntill his death, one which your company heere wrote againſt, and sent vnto him ounce by mee.

M. Barrowe beinge a zealous professor scarge 18 moneths, Brownes booke came into his hands, and hee would vndertake to confute it, and hee did meet with some passages which weare to harde for him, then hee went to Thomas Wollsey and hee peruerted him and drewe him into many errours, sundrey of which he did forsake as many wittnesses did testifie and his owne letter bee wrote foure dayes before his sufferinge doth witnes.

As this great errour of denying to holde communion, with those which doe manifeſt they are in Christe, he affirmeth that the Counties vnto whom he wrote was ediccated in the faith, & he did call her ellect Ladye, this was not of our faith for that was not then hatched, it is to bee vnderstoode that faith which the marters did witnes vnto the death

death as hee did, which wee doe call the Apostolike faith, for she did muche frequent the heareinge of the zelous preacher about Londen, & hee did supplicate to her for to make intercession for him vnto our Queene, and sheweth her that whereas the Prelates did accuse and charge him that he helde all the people in the lande are infidells, hee answered that hee gladlie imbraced, and beleeued the common faith receiued and professed in our lande, as moste holly and sounde, and hee had reuerent esteemation of sundrye, and good hope of many hundered thousands in our lande, although hee utterlie disliked the present constitution, yet hee beleeued they helde the true faith. Which you doe denye.

Therfore he desired that his writtings might be taken against the Ecclesiasticall gouerment Canones and Courtes brought in, and vsurped by the Prelaets and as for those bookes he had writteng hee desired all men no further to receiue any thinge therein contayned, then they shoulde finde sounde proofe of the same out of the Scriptures.

And hee saith hee beleeued, the blood of Christe hath redeemed them, & not only them, but all that kept the faith & commandements of Iesus, of which nomber hee did hope, and heare shee was of.

By this it doth appeare he was farr from maintaineinge that the essances of a Christian stande in our obedience. or farr from this to affirme that those which promised to walke obediently to the worde of God in all things, hee had reuealed vnto them, or should reueall vnto them war no visibel Christians.

Elsewhere hee wrote M. Giforde doth indeuour to bring vs into hatred with the whole Lande, and that wee condem all the people both men and Women of Englande, which are not of our minde, wherein my thinke hee doth vs open wronge, if not against his conscience, yet againste our expresse writtings, haue wee not commanded the faith of the Englishe matters, and deemed them saued, notwithstandinge their falce offices not doubting of their sincere faith vnto Iesus Christ.

And those which ware at his execution did testify, that after his prayers made vnto God as his last sacrifice the Shreuf said vnto him, M. Barrown now seeing your time is at an end, pray that prayer Christ taught vs, that we may testify you hold not that errour which is said ye doe hold: Vnto which he answered M. Shref my time is at an end, ther-

fore why ſhould I now pray for dayly bread notwithſtanding if you will pray it, I will pray with you, and when he had haung ſo long as the ſtonders by thought his life had bene out of his body he being pinined, he then lifted vp his hands layſarly and laid his fingers on his eye ledes, and cloſed vp his eyes and ſo lete his hands downe, this is the laſt time they perceiued any mouing of his body, this haue bene teſtified by ſundrey which ware there preſent of which M. Iacob was one.

It doe appeare vnto me that the Prelaets did exceedingly ſeek to gite his blode for when ſire CuſtofoarePoppan was newly choſen Lord chief iuſtis, of England, I doe find that the Prelats had before them H. Barrow in the preſence of this Lord chiefe iuſtis, before home they did diſcources of ſundry points, and the Prelats did demand of him, if they might not arayn him of hericy vnto which the Lord chief iuſtis anſwered thus, a man by our Law may make quears and douts of opinions which they hold doutingly, and he ſhall not procure any breach of Law, eſpicially he ſhewing caſes and reaſons of his doubting, and he a forming nothing perentarily but ſubmitting himſelfe vnto ſound iudgement for reſolution.

And ſo Penery wrote in les then one moneth before he ſuffered death, ſaying, the trueth of doctring concerning iuſtifying faith, Sacraments externally eſtabliſhed by her Mageſtie profeſſed by her ſelfe, their honners, and ſuch as haue knoweledge in the aſſemblies of theſe Lande, I acknoweledge from my heart to be ſuch as if I maintayned not the Vnity, and helde not the trueth of the ſame doctringe with them in theſe points, I could not poſſible be ſaued.

On which I conclude, they weare farr from this blaſphemous doctring of Delacluſe & May, Who doth affirme the eſſence of a Chriſtian ſtands in our obedience of the word, muche further from affirmeinge the profeſſours in our lande are no viſible Chriſtians, wee doe beleeue in the Apoſtollike faith, which all the Saincts and marters profeſſed vnto the death of which we beleeue the communion of Saincts, and forgiueneſſe of our ſinnes, this faith the marters witneſſed vnto the death.

I doe thinke M. Aynſworth was one of the conſcionabluſt of all that company, and I doe acknowledge he had ſundry good parts in him, yet he hild many errours, & when he was called in queſtion for his refuſing to hear the word preached he would not goe to priſon for that, but went & heard if he had bene called vnto the hearing of Maſe, I am perſwaded he would

he would rather haue ſuffered then to haue corrupted his conſciences, about 5 yeeres after they had excommunicated mee, he came to my houſe,& entred into ſpeach with me with perſwading words, that we might worſhip God together in vnity; vnto which I anſwered that I would willingly ſo it might be in the Lord, but in that they had excommunicat me, as I am perſwaded uniuſtly, I ſaw not we could be reconcilled; vnto which hee anſweared there might be away that that ſhould be no lette.

So we entred into diſcoures concerning the vnderſtanding of the 18 of Mathew, cõcerning the power of the Church in which there paced ſome heat of words ſo he departed,& after this we had no more ſpeach. And he defended there erronious ground till his death, and he had innomberable of contenſions to his dying daye, and he was grieuouſly afflicted with the ſtone callicke & ſo ended his dayes Anno 1622 in great paine, he did in his life time writgh profitable cõmentaries on the 5 boks of Moyſes, and an the ſangs of Salomone, and on the Pſalms, yet in ſome things he erred greatly, I will inſtãces of his nots on the 8 vers of the 48 Pſalm, there hee ſaith they traueilled from Tarſes to the eaſt Indes and to Oppar, but all which haue vnderſtanding in maps how countries doe leye, doe know it is otherwaies, for there is a mayn continẽt betwixt thẽ, as we may ſee that they traded to the Indes through the read ſea, at a citty called Leſin Gaba on the read ſea and Tyrus is ſituated on the Mediterranum ſea, which wee call the botton of the ſtreates. *2 Cron. 20. 36.*

Allſo hee doe not on the 68 Pſalm, that Iſacker couched betwixt the Philiſteans on the one end,& the Amonits on the other who vexed them ſore, which doe appeare otherwayes both by the Scriptur, and by maps, I could inſtances more but this I doe obſerue for a great erroure in him in that he was ſo much adicted vnto the ſpẽding of his time in the Arabians who war many wayes more corrupt then the fathers, who did laboure for Chriſt to rayn: but the Rabins did and doe oppoſe Chriſt our Lord of glory. *Ioſ. 19. 17.*

I hold it not good to rake into the ſinnes of other men, but that theſe men I haue to deall withall are of ſuch a peruerſt generation, that I muſt manifeſt their generation, for they doe condemne all which are otherwiſe minded,& they doe hold that if they ſhould worſhip God with thẽ thẽ they ware poluted in Idollatry, which I haue ſhewed is farr from the exampell of the godly pillars of our Church, and of our Lord of glory

himselfe and those they doe excommunicated them, they doe falsly a forme they are vtterly voide of graces and notorioſe wicked men, as I haue instanced in the 15 folio.

And if they haue altered their iudgement in any thing they hould then they doe said they are fallen awaye, and they are Apostates from the faith.

And thus they doe breath out there venom against all which dos not runn, with them in their pernitious errours.

But if the altring in iudgment and practis be a falling away, then they are fallen away for they haue forsaken sundry errours which they formerly held, as I haue in part instanced.

Now by case ye doe pretend to be the succeſſars of the marters in Quen Maris days. I can manifest that is not so, for I was aquainted with sundry of them, which stead for to kepe a good conscience in that quens Rain whereof 3 of them ware preachers, in ded there ware of them some that did more stād against superstitious sermonis, thē others. On M. Brodish had a benefics nere where I dwelt, and hee was a zellous preacher and 2 other ware both zellous preachers, and they did preach at sondry pleaces in the contrey, & they ware proferred benefices, but they would not except of any. M. Larance had great leusens of his owne & because they would not take the Ministry to haue a charge they war forbidden to preach any more the yeere 1586, yet M. Harelston did eus aexercis in his hous 4 yeers after euery 14 daies, at which I haue bene sundry times, I doe remember in his prayers commonly he would pray to God to rood out, of his Church all Idoll shepheards dome dogges, none residēts, time seruers and all vayne superstition and to send faithfull laboures in his Church, I take it he was 80 yeeres old when he ended his dayes.

M. Larans was a man of a holy lief & many pepel desiered to hear him preach.

I haue conferred with him concerning Robert Browne, and he did vtterly dislike of his proceding, and he informed it was a great errour in them for to refuse to hear Gods word preached by those which refuced to obserue their sermonies, & that they one my knowledge did goe to hear the word of God preached by those in the Ministry which leued conscionably, & they receiued the Sacraments with them, there war sundry Professors which I did knowe, that fleed in quen Maris daies to preserue them from Idollatry, yet they would trauell 3 or 4 miles to hear a good Sermon, and one my knowledge they would some times assemble some 20 or 30 and they used to praye together and to conferre some-

times

times at one pleaces, & somtimes at an another they vsed to liue sparingly and this I haue heard them saie, that all the liuely members of Christ must not be drones, but so behaue them selues so that they may doe good to others. I was then yong about 14 of 15 yeers old, the world did call them precise as they now doe puritanes.

Louing wife and children, I am bound by the word of God to doe you good, and nature doe bind me also vnto it, and I doe see you are exceedingly deluded we now are readie to goo out of this life therefore it is now no time to descemble, I doe appell to your consciences, if I haue not alwayes hated desayt, & should I not now abhorre it, now I am ready to appeare before my God, who doth abhorre all desceiuers & all desait: I haue all though in weeknes imbraced Religion as long as any of you, if not longer, and I haue conuerced with the better sorte of lerned deuines more then any of you, & I haue laboured to vnderstand the minde of the ancient fathers, more then any of you haue done, for you doe dispis their books which I doe honoure, and confes I haue obtained great light by there labours, and I doe professe I doe thinke some of them haue exceedid any in this adge in heauenly graces and they haue manifested Gods trueth vnto vs, & allthough we haue attained to see some trueths, they saw not that doe not proue we are equall to them in gifts and graces, for a dwarf standing on other tallmens shoulders, may se something that a tall man could not see, so we haue manifested some things they neuer sawe: but you are deluded by erronious spirits if it pleaces the Lord to open your eyes to se it, other wises if you cannot attaine, to see, know this that the greater you resist his trueth the greater condemnation shall be fall in the day of indgement, and if you be of the nomber of those God will glorify, know this God will seuerly whipe aud squordge you in this life for your peruerst opinions this high consait of your knowledge, haue begilled you, it was the siune of Corath, it is a sinne as I haue manifested from the Apostels verie odious vnto God, why dare you persuade your selfs that you doe see, & vnderstand more in the wayes of God, then we doe. O beate dovvn this strong delusions of sathan, for it will bs your rewinge and beternes in the end. You haue my direction how yee might humble your selfs in prayer, and preuaille with God, and till my daies be ended, I will sew to him for you, if I cannot obtaine my desire, I must do as Aaron did when his sons ware slaine, rest in his workes.

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The Professours of the Gospell sundry of then did flee out of England, in the rain of Quene Mary Anno 1554 & they arriued at Franckford, and there fill a great controuersie among themselues, concerning the bock of common prayer, for some did vtterly deslike it, and some would haue it in their worship, wherevpon they sent, to sondry larned men for there aduices, one which sume went to Zurik to craue of M. Bullingar, what he thought of the book of common prayer, using this reason that 3 larned men did testify, that Doctor Crandmore had drawn out a book for to vse in the Church a hundred times beter then that which they had, but he saith that could take no places for that he was mached with such a wicked clargey & convocation, with other enemies, & M. Bullingar said, there are sundry superstitions in that book which he would not vse. See the book of the troubles at Franckfort in the 30 folio.

So the messengers went to Geneua, and spooke with M. Caluine, and he shewed them a letter he had receiued from Franckford of 15 of our nation all diuines there that would haue the book of common prayer there used.

Vpon which M. Caluine answereth in this wise;

I haue shewed as briefly as I cane the defait of the Spirits with home I haue to deall, and I doe take it I shall more manifest it by a brief relascion of the troubles which befell the persecuted Church of our Nation at Franckford, and how euen among them some did stand to vphold the autority of the beast and continued vntill this daye, and now by Gods grace do appeare in there coullers more liuely to be discerned, therfore I will heere instances sundry letters of some of the warriars which are on the lams side, against the beast and his falces Prophets.

By the waye I doe intreat the gentill reader to passe by sundry faults in the printing, chiefly from the 10 folio to the 16.

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The anſwere and Iudgemente of that famous and excellent lerned man Maiſter Iohn Caluin the late Paſtor of Geneua, touching the Book of England, after that he had peruſed the ſame faithfully tranſlated out of Latin by Maiſter Whitthingham.

To the godly and lerned men Maiſter Iohn Knox, and Maiſter William Whittingham, his faithfull bretheren at Frankford &c.

THis thing truelie greuethe me very muche, and it is a great ſhame that contention ſhoulde ariſe among brethern baniſhed & driuen out of their contrie for one faithe, and for that cauſe whiche onely ought to haue holden yow bounde together as it were withe on holy bande in this your diſperſion. For what might yow doe better in this dolorous and miſerable plage, then (being pulled violently from your countrie) to procure your ſelues a Church, whiche ſhould receiue and nouriſhe yow (beinge ioyned together in mindes and languedge) in her motherly lappe. But nowe for ſome men to ſtriue as touchinge the forme of prayer and for Ceremonies as though ye were at reſte and proſperitie, & to ſuffer that to be an impedimente that ye cannot there ioyne to one body of the churche (as I think) it is to much out of ſeaſon.

Yet notwithſtanding, I allowe their conſtancie whiche ſtriue for a iuſte cauſe beinge forced againſte their willes vnto contention. I doe worthely condemne frowardnes, whiche doeth hinder and ſtaie the holye carefullnes of reforminge the churche.

And as I behaue my ſelf gentle and tractable in meane things (as externall ceremonies) So doo I not alwayes iudge it profitable, to giue place to their foliſhe ſtowtenes, which will forſake nothinge of their olde wonted cuſtome. In the liturgue of Englande, I ſee that there were manie tollerable fooliſhe thinges, by theis wordes I meane, that there was not that puritie whiche was to be deſired. Theis vices, though they coulde not at the firſte daie be amended, yet, ſeinge there was no manifeſte impietie, they were for a ſeaſon to be tollerated. Therfore, it was lawfull to begin of ſuche rudiments or abſurdites, but ſo, that it behoued the lerned, graue, and godly Miniſters of Chriſte to enterpriſe farther, and to ſet foorthe ſome thinge more filed from ruſte, and purer. If godly Religion had floriſhed till this day in Englande, there ought to haue bin a thinge better corrected and many thinges cleane taken awaie. Nowe, when theis principles be ouerthrowne, a churche muſte be ſet vp in an other place, whore ye maie freely make an order againe, which ſhall be apparent to be moſte commoditious to the vſe and edification of the churche. I cannot tell what they meane whiche ſo greatly delite in the leauinges of Popiſhe dregges. They loue the thinges whereunto they are accuſtomed. Firſte of all, this is a thinge bothe triflinge and Childiſhe. Furthermore, this newe order farre differeth from a chaunge.

Many tollerable fooliſh things in the book by Caluins iudgement

The booke trifling and Childiſhe by Caluins iudgement

Therfore, as I woulde not haue you ſeuere ouer them whoſe infirmitie will not ſuffer to aſcend an higher ſteppe: ſo woulde I aduertiſe other, that they pleaſe not them ſelues to muche in their fooliſhnes. Alſo, that by their frowardnes, they doe not let the courſe of the holy buildinge. Laſte of all, leaſt that fooliſhe vaine glorie ſteale them awaie. For what cauſe haue they to contende, excepte it be for that they are aſhamed to geue place to better thinges. But I ſpeake in vaine to them whiche perchaunce eſteeme me not ſo well, as they will vouchſaffe to admitt the conſaile that commethe from ſuche an author. If they feare the euill rumor in Englande, as though they had fallen from that Religion which was the cauſe of their baniſhement, they are farre deceiued for this true and ſincere Religion, will rather compell them that they remaine, faithfully to conſider in to what deepe gulff they haue fallen for there downefall ſhall more grienouſly wounde them, when they perceiue your goinge forewarde beionde a mid courſe, from the whiche they are turned. Fare ye wel dearely beloue brethern, and faithfull ſeruant

uants of Christe. The Lorde defende and gouerue yow, from Geneua this 20 of Januar. Anno 1555.

Your Iohn Caluin.

After M. Caluens letter was read they agreede that 4 of them diuines ſhould draw out an ordre how they ſhould obſerue the Miniſtration in the Church.

Thies 4 aſſembled for that purpos. And firſt, Maiſter Knox ſpake to the reſte in this wiſe. For ſo muche,(ſaith he) as I perceiue, that no ende of contention is to be hoped for, vnleſſe the one parte ſomethinge relent, this will I doo for my parte, that quietnes maie inſue. I will ſhewe my iudgement howe (as I think) it maie be beſte for edification of this poore flocke, whiche if ye will not accepte, nor followe (after that I haue diſcharged my conſcience) I will ceaſe and commit the whole matter to be ordered by yow as yow will anſwere before Chriſt Ieſus at the laſte daye, and to his congregation in this life, &c. Wherevpon after ſome conference, an order was agreed vpon: ſome parte taken forth of the Engliſhe booke and other things put to, as the ſtate of that Churchs required. *The modeſtie of Knox*

And this order by the conſent of the congregation ſhould continue to the laſte of April following. If any contention ſhould ariſe in the meane time, the matter then to be determined by thies 5. notable lerned men, to wit, Caluin, Muſculus, Martir, Bullingar and Vyret. This agremente was put in wrytinge. To that all gaue their conſentes. This daie was ioyfull. Thankes were geuen to God, brotherly reconciliation followed, great familiaritie vſed, the former grudges ſeemed to be forgotten. Yea the holie communion was vpon this happie agremente, alſo miniſtred. And this frindſhipp continued till the 13 of Marth folowinge, at whiche time. D. Coxe and others with him came to Frankfort out off Englande, who began to break that order which was agreed. *This order was taken the 6. off Feb.* *D. Cox with others to Franckf.*

Wherevpon M. Knoxe in his ſermon did inuade againſt that diſordere and ſhewed that nothing might be brought into the Church, but that the word of God aproued of and he aformed that the book of comman prayer which he a formed is ſuperſtitious & vnpure before God & all men, & that he would not conſent that the Church ſhould receiue it.

He farther affirmed that amonge manie thinges whiche prouoked gods anger againſte Englande was ſlacknes to reforme religion (when time and place was graunted) was one. And therefore it became them to be circumſpect, how they laid their foundation. And where as ſome men ware not aſhamed to ſaie, that there was no let or ſtoppe in Englande, but that Religion might be, & was already brought to perfection, he proued the contrary, by the wante of diſcipline. Alſo by the troubles which Maiſter Hooper Suſtained, for the Rochet and ſuch like, in the booke commanded and allowed.

And for that one man was permitted to haue 3. 4. or 5. benefices to the great ſlaunder of the goſpell and defraudinge of the flock of Chriſte of their liuely foode and ſuſtenaunce. Theſe were the chieff notes of his ſermon, wiche waſo ſtomaked of ſome, eſpecially of ſuch as had many liuinges in Englande, that he was verye ſharplie charged, and reproued ſo ſone as he came out of the pulpit for the ſame.

But Doctor Coxe and his company did obtaine to be members of that Church, ſo one this their parte was the greater nomber and then they forbade M. Knox preaching any more.

Knox put out by thoſe which he brought in.

Now the nexte daye being wenſday, Whittingham wente to Maiſter Iohn Glauburge (who was the chief meane in obtainge the Churche) & brake the matter vnto him, declaringe, howe that certaine, naw come owte of Englande had forbidden their Miniſter appointed, to preache that daye, and intended to ſet vpp an other, whiche he dowted woulde not be well taken, And therfore, leaſte any in conuenience ſhould happe, he tought good to make him priue therto. Wherevpon the ſaied Magiſtrat ſent immediatly and gaue commaunded that there ſhould be no ſermon that daie. Afterwarde be ſent for Valeran the frenche Miniſter, commandinge him that 2 lerned men ſhould be appointed of either parte, and that he and they ſhould conſulte and agree vpon ſome good ordre, and to make report vnto him accordingly. Then were apointed D. Cox and leuer of the one ſide, and Knox and Whittingham on the otherſide, to decide the matter. Valeran was appointed to put downe in writtinge what they ſhulde agree vpon. But when in this conference, they came to the order of Mattins and that D. Coxe ſaide, *Ego volo habere*, there coulde he no agrement amonge them, and ſo brake of, whervpon the congregation drew out a ſupplication in latren & preſented it to the ſaied maiſter Glauburge requeſtinge him to be a meane that

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the ſame might be conſidered of amonge the Senators. The Engliſhe whereof was as followeth.

The ſupplication to the Senate.

Folio 40.

LEt it not moleſt yow (moſte graue and worthie Senators) that your affayres are letten with a fewe wordes. And leaſte we ſhould trouble you with prolixitie, you ſhall vnderſtande the matter briefly. When your great and vnſpeakable humanitie, through the prouidence of God had graunted vs a Churche, we vndertoke forthwith (as became vs) to conſulte abowte the orders of the ſame, and to ſet owt a Liturgie. And becauſe we ſawe that in the polixe and Ceremonious booke of the liturgie of Englande, be manie thinges (that we maie ſpeake no worſe of it) not moſte perfecte, it ſeemed beſte to reduce it to a perfect rule of the Scriptures and to accommodate our ſelues to the enſamples of that Churche where in we teache, and to whome we haue ſubſcribed. But when this enterpriſe offended ſome of our contriemen (altoughe the greateſt nomber agreed vnto vs) for that we woulde decline from the decrees of our elders, herevpon there grevve to vs for a fevve monethes no ſmall trouble. *To verithe freuche charche.*

At the lenght, vvhen there appeared no ende, for peace and concordes ſake vve gaue place to their vvill, and ſuffred them at their pleaſure to pike ovvte of their booke the chiefeſt or beſte thinges vpon this condition that the ſame ſhoulde continue vvith out alteration, at the leaſte, vnto the laſte daye of Aprill, at the vvhich daie (if there ſhould any nevve contention rriſe) that then all the matter ſhould be referred to theſe 5. men notable men, Caluin, Muſculus, Martir, Bullinger, vnd Viret. What nede the many wordes. This condition vvas vvillingly accepted, and the couenante rated on both partes. A vvritinge vvas alſo therof to teſtifie the promeſſe made of the one to the other. Moreouer thankes vvere geuen to God vvithe great ioye, and common prayers vvere made, for that men thought that daie to be the end of diſcorde. Beſides this, they receyued, the communion as the ſure taken, or ſeale of their mutuall agramente, vviche vvas omitted before, by the ſpace of 3 monethes, Valaran alſo the frenche Miniſter vvas pertaker of this com-

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munion & a furtherer of concorde and a vvitnes of theis thinges. Novve of late dayes, certaine of our contrey men, came to vs who haue indeuored by all meanes to obirude that huge volume of Ceremonies vpon vs to break the couenante and to ouerthrough the liberty of the Churche graunted by your benouolence. And no dowte, this they enterprise and minde vnder the title and name of your defence, Whereby they maye abuse the authority of your name to satisfie their luste. We are here compelled to omitte manie thinges whiche would make for our cause, no lesse rightly then profitably, but we remit thies to our brethren for concordes sake.

Thus you haue here, most hounorable Sen. a brieff summe of our case, and contention, wherby you may easile vnderstande, what to iudge of the whole matter.

The letter a litle before.

What manner of boke this is for the which they so cruelly contende, ye maye consider by the Epistle that Caluin lately wrote vnto vs, in the which he hath signified his minde, aswel plainely of the booke, as also of the vprightnesse of our cause. We could haue pointed out vnto you the folishe and fonde things of the booke, but passinge ouer an infinity nomber of thinges, this one will we bringe for many the whiche shalbe necessarie well to be marked. Whithin these 3 yeeres arrose a great conflicte betweene the Bishops of the realme and the Bishoppe of Glocester, Maister Hooper, a man worthy of perpetuall memorie, whome we heare to be burned of late. This man beinge made Bishopp by King Edwarde, there was obtruted by other Byshopp of the same order (according to this booke) a rochet, and and a Byshops robe this man being well lerned and a longe time nourished, and brought vp in Germany, as soone as he refused thies proud thinges that fooles maruell at, he vvas caste into prison and at length by their importunity ouercome, and relentinge, he was compelled to his shame to giue place to their impudency with the common grieff and sorowe of all godly mindes.

This controuersy hath by 5 yeres king Eduard his raing.

But wherfore speake you of theis thinges will you saie, that appertaine nothinge to vs: yes verely, we think it toucheth you very moche, for if thies men armed by your authority shall doe what they liste, this euill shallbe in time established by you and neuer be redressed, neither shall there for euer be any ende of this controuersie in Englande. But if it wonlde please your honorable authoritie to decree this moderation

betweene

betweene vs, that this whole matter may be referred to the iudgements of the fiue aboue named not we alone that are here preſent, but our whole poſterity, yea our whole Engliſhe nation, and all good men, to the perpetuall memorie of your names, ſhalbe bounde vnto you for this great benefit. VVe might haue vſed moo words in this narration, for we feared not, that we ſhould lake reaſons, but rather that time ſhould faile you, letted with more ſerious buſines. Therefore, we by theis thinges, leaue the reſte to the conſideration of your wiſedomes.

The 22 of Marche Maiſter Glauburge came to the Engliſhe Churche, and ſhewed the congregation, that it was commaunded them, by the Magiſtrate (when by his procurement the Church was graunted) that they ſhould agree withe the frenche churche both in Doctrine and Ceremonies, and that they vnderſtood how the fallinge from that order had bred muche diſſention amonge them. Therfore, he ſtraitly charged and commanded that from thence foorth they ſhould not diſſent from that order, if they did as he had opened the Churche dore vnto them, ſo would he ſhutte it againe. And that ſuch as would not obey thervnto ſhoulde not tary within that city, willinge them to conſulte together oute of hande an anſwere before he departed. D. Coxe then ſpake to the congregation in this wiſe, I haue (ſaieth he) raed the frenche order and doe thinke it to be both good and godly in all pointes, and therefore wiſhed them to obeye the Magiſtrates commandement wherevpon the whole congregation gaue conſent, ſo as before the Magiſtrate departed the Churche, D. Coxe, leuer, and VVhittingham made reporte vnto him accordingly. D. Coxe alſo at that preſente requeſted that it woulde pleaſe him, notwithſtanding their ill behauiour) to ſhewe vnto them his accuſtomed fauour and goodneſſe, whiche he moſt ientely and louinglie promiſed. *Yet he Oppoſit it.*

At the nexte meetinge of the congregation that order was put in practiſe, to the comforte and reioycinge of the moſt parte. Neuertheles, ſuche as woulde ſo faine haue had the booke of England, lefte not the matter thus. And for that they ſawe Knox to be in ſuche credit with many of the congregation, they firſte of all aſſaied by a moſte cruell barbarous and bloudie acte to diſparche him oute of the waye, to the ende they might wit he more eaſe attaine the thinge which they ſo gredely ſought, which was the placinge of their booke.

They

They had amonge them a booke of his intituled an admonition to Christians writtē in the Englisſh tong, wherein by occaſiō he ſpake of the Emperour, & of Philip his ſonne, and of Marie then Queene of Englande. This booke certaine of them preſented to the Magiſtrates, who (vpon receite of the ſame) ſente for Whittingham and aſked him of Knox their Miniſter, what manner of man he was: W tthingham anſwered that ſuche a one their was amonge them and to his knowledge bothe a lerned, wiſe, graue and godly man. Then one of the Magiſtrats ſaied vnto him, certaine of your countrymen haue accuſed him vnto vs *Læſæ Majeſtatis Imperatoriæ*, that is of high treaſon againſte the Emperour, his ſonne, & the Queene of England, here is the booke, and the place which they haue noted, the true and perfect ſence whereof we commaunde you (*ſub pena pacis*) to bringe vnto vs in the latten tonge at one of the klock in the after noone, which thinge he did accordingly, at which time (after certaine communication amonge themſelues, they commaunded that Knox ſhould preache no more till their pleaſure were farther knowen. The wordes concerninge the Emperour were theis ſpoken in the pulpit in a Towne of Buchingham Sheere in the beginninge of Queene Maries raigne, as by the ſaied booke appearethe where it is ſaied: O Englande, Englande, if thow vvylte obſtinately returnend into Egipte, that is, if thow contracte mariage, confederacy, or leage with ſuche princes as doe maintaine and aduance idolatry, ſuche as the Emperour (who is no leſſe enemie to Chriſt then was Nero) if for the pleaſure and ſtindſhip (I ſaie) of ſuch Princes thow returne to thine olde abhominations before vſed vnder Papiſtery: then aſſuredly (O England) thow ſhalt be plaged and brought to deſolation by the meanes of thoſe whoſe fauour thow ſekeſte, and by whome thou arte procured to fall from Chriſte and ſerue antechriſte. There were orher 2 places, but this moſt noted, in that it toucheth the Emperour. But it ſeemed the Magiſtrates abhorred this bloudly, cruell, and outragious attempt, for that when as certaine of Knox his enemies followed hardly the Magiſtrates to know what ſhould be donne with him, they did not onely ſhewe moſt euident ſignes of diſlikinge their vnnaturall ſuite, but alſo ſent for maiſter Williams and Witthingam, willing them, that Maiſter Knox ſhould departe the Citty. For otherwiſe, (as they ſaide) they ſhuld be forced to deliuer him, yf the Emperour his counſaile (whiche then lay at Auſburge) ſhould vpon like information ſend for him.

Knox accuſed of treaſon. The place in all were 4.

The baniſhement of Knox.

The

The 25 of the marche Maiſter Knox the might before his departure made a moſte comfortable ſermon at his lodginge to 50 perſons or there aboute, then preſent, which ſermon was of the deathe and reſurrection of Chriſte, and of the vnſpeakable ioyces which were prepared for Godes electe, which in this life ſuffre trouble and perſecution for the teſtimony of his bleſſed name. The next daye he was brought 3. or 4. mile before, he had made that exhortation, who with great heauins of heart & plenty of teares committed him to the Lorde.

Shortly after M. Knox departing D. Coxe hauing obtained a ſarten Doctor of Law for to take parte with them, he ſent for ſome of thoſe which ſtood againſt the obſeruing of the boke of comman prayer, and he tould them that Doctor Coxe and 3 Doctors with 13 bachillers of diuinity with other diuins had bene with the Magiſtrates and they had obtained of them that they ſhould haue and ewes the booke of common prayer and therefore he charged them, that they doe not oppoſe it by reaſon the Magiſtrats had conſented to there requeſt of thoſe deuins.

When as the congregation harde of the cruell and more then tirannicall dealings of this Doctor, Maiſter Gilby and others with him, were ſente to Maiſter Iohn Glawburge (by whoſe commandement as ye harde, they had receiued the trenche order) puttinge him in remembrance of the ſame and ſhewinge him that certeine lately come amonge them had ſought (as they were credibly enformed) to ouerthrowe their Churche by placing the Engliſhe booke amonge them. To this Maiſter Glauburg made anſwere, that he was enformed howe that both partes were full agreed and contented, and that therevpon he had committed the whole matter to the lawier his couſen. Then he aſked for Whittingam: it was anſwered that ſtrait charge was geuen him that he ſhould midle no more in that matter. The Magiſtrate aſked againe of whom he had that commandement, and when he was toulde him that the Doctor his couſen had giuen him that charge, he then began, very gently to perſwade with Maiſter Gilby & the reſt that they ſhould be contented, and he would ſe that nothinge ſhould be vſed but that which ſhould be tollerable, and ſo Maiſter Gilby with the reſt departed.

Marke the placing of the Engliſhe book & of the reiecting thereof.

Marke this practiſe

The 28. of marche D. Coxe aſſembled all ſuch as had byn Prieſts and Miniſters in Englande to his lodging and there beclared how the Magiſtrates had graunted them the vſe of the Engliſh booke, and that he thought requiſite that they ſhould conſulte together, whom they thought

At lenght they agreed vpon the name Pastours.

moste meete to be Byshop, Superintendent or Pastor with the reste of the officers, as Seniors Ministers and Deacons. Whereunto Maister Christopher Goodman answered that his opinion was, that they ought firste to agree vpon some perfect an godly order for the Churche, and therto to haue the consent of the congregation wherby it might appeare, that they contemned not the reste of their brethren: And farther, to proceade to the election which he tought also ought not to be attempted withoute the consent of the whole churche. To this was answered that for the order, it was already determined, that no other order then the booke of Englande they should not haue, so that the perswasions of Goodman nothinge at all preuailed neither in one thinge or other, yea, the proceadings of fundry personnes (which I could name) were such as if there had bin neither orders officers, or Churche there, before their comminge, or any promes neither to kepte of their partes, after they came, as may more playnely appere to the reader by this letter following, written by Maister Whittingham to a frinde of his in Englande, which letter is (of his owne hande) to be seene.

M. Whittinghams letter.

Grace, mercy and peace throught Christ our lorde.

An answereto a letten sent him oute of England.

AS yow require a brief answere to your shorte letter, so neither time permitteth, nor I intend to trouble you farther then the very necessity of the matter asketh. And firste, for that ye seeme to hange in such extreame perplexity, partly, because of sundry talkes, & diuers letters of men of good credit which causeth you not a little to merueile, and partly, by reason of the good opinion once conceiued and yet reteined of certaine persons both godly and lerned, which maketh you doe dowte: I think it beste, briefly and simply to open a fewe chief pointes vpon the whiche the reste of the matter dependethe. After certaine monethes that we had here liued in great consolation and quietnes it chaunced that as oure nomber did increase, so some entred in, which busily vndermined our liberty and laboured to ouerthrowe our discipline, whiche trouble grewe at lenght in so great quantity, that by the greateste parte it was concluded, that no man should not neede heere after to subscribe to

any

any diſcipline for as much as they preſuppoſed that none would come hither which ſhould haue nede thereof. Which donne, they altereed our orders in prayers and others things, thinkinge to bringe in place the full vſe of the great Engliſhe booke, which notwithſtandinge, by reaſon of diuers imperfections we coulde not admit, ſo that to growe to a common concord it was agread and the name of God invocated that the whole matter ſhould be referred, to Maiſter Caluin, Maiſter Muſculus, Maiſter Martir, Maiſter Bullingar and Maiſter Viret that both partes ſhould drawe theire orders and that to be receiued which by the iudgement of theis 5. excellent men ſhould be thought moſte agreable to a reformed Churche. In the, meane time euery man to ſtand content withe that order whiche was then agreed vpon and vſed. But within fewe dayes after this determination was broken A ſtranger craftely brought in to preache, who had bothe byn at maſſe and alſo ſubſcribed to blaſphemous Articles, Many tauntinge bitter ſermons were made (as they thought) to our defacinge, in ſomuche, as maiſter Knox beinge deſired therevnto of diuers, was inforced to purge him ſelf in ſundry points, and ſpake his mind frely in the pulpit, aſwellin reprouinge certaine parts of the Engliſh booke, as declaringe the puniſhemente of God whiche partly had light vpon our country for ſlacknes in Religion, ſo as they ſeemed to take the matter ſo to heart that by their falſe delation in accuſinge him before the Magiſtrates of treaſon againſt the Emperour and the Queene in a certaine boke ſ his written to our country men of England he was commanded to departe.

And the Magiſtrates vnderſtandinge their fetches, and greedy ſeckinge of heir owne glory (who ſeemed to ſpare no kinde of contention to pache in the ſame) commanded that we ſhould receiue the frenche order) which is according to the order of Geneua the pureſte reformed churche it Chriſtendome (VVherevpon all agreed and D. Coxe with others commendinge the ſame to the congregation) gaue thankes to the Magiſttate in all our names. Here you may note their double faces, who, bearinge the Magiſtrate in hande that they receiued his commandement ioyfully, priuily practiſed, and ſo laboured vnder hande, that they made this Magiſtrate vnſaie, and ſo obtained their booke, promiſinge notwithſtandinge, both to the Magiſtrate, and certaine of the congregation as well to proue by the word of God ſo much of the booke as they would vſe, as is ſet forthe the ſame in writting, that they (before the forſaied

order ſhould be chaunged) might iudge of the equity thereof. But preferringe the ioye of their vnhoped victory before their promeſſe, did nether the one becauſe they could not, nether the other becauſe they durſt not. And yet they haue not made an ende of their triumphe. For beginninge in marche not onely to neglecte all orders in the election of their Miniſters and other officers, but alſo to ſkof and taunte others in their daily ſermons, doe not yet ceaſſe as now appearethe by their ſlauderous and lyinge letters.

But to the ende we might be deliuered from this vnſupportable yoke, God of his mercy hath prouided better for vs, and for this incommodity hath graunted vs a double benefit in ſo muche that contrary to their hope he hathe not ouely at Baſill moued the Magiſtrates hearts towardes vs, in grauntinge vs a churche, but alſo at Geneua, where as Gods worde is truly preached manners beſte reformed and in earthe the chiefeſt place of true comforte. Thus in fewe lines I haue gone aboute to ſatisfy your requeſte bearing with time which haſteth & alſo followinge mine oune Iudgement, which perſwadeth me rather to giue you a taſte of thinges (which I moued in conſcience to wryte as moſte true) then to fill you with the whole diſcours, which, if this may not ſuffice, you may by continance haue at your command. Pray for vs brother in this our baniſhement, that the frutes of this vncorruptible ſeede may ſpring moſt abundantly, as we pray continually that our heauenly father would ſo ſtrengthen you with his ſpirit of boldenes, that you may not onely reſiſte, but alſo triumphe ouer all your enimies to the glory of God and the confuſion of the aduerſaries. Know before you iudge, and beleeue not all fleinge tales keepe on eare open and reporte the beſte.

WHere as Maiſter Whittingham in this his letter makethe mention of a Churche graunted them both at Baſill and Geneua, it is to be noted that he himſelf was the man which the oppreſſed congregation required to trauel therein and through godes great mercy obtained it with great fauour, who (in his iourney) paſſed by Zurick to know of Maiſter Bullinger what he thought of the booke of Englande for that he (who had raported to Maiſter VVilliams, VVhittingham. Gilbie and others, that Cranmer Byſhop of Canterbury had drawen vp a booke of prayer an hundreth times more perfect then this that we now haue, the ſame coulde not take place, for that he was matched with ſuch a wicked clergie and conuocation, with other enemies) Euen he, I ſaie,

yet

yet ſtood in this that Maiſter Bullingar did like well of thingliſhe order, and had it in his ſtudy. But when Whittingham had demaunded that queſtion, Bullinger tolde him, that indede Maiſter H. and Maiſter C. aſked his iudgement concerninge certaine pointes of that booke, as Surples, priuate baptiſme. Churchinge of wemen, the ring in mariage, with ſuch like, which (as he ſaied) he allowed not, and that he nether coulde if he woulde, nether woulde if he might, vſe the ſame in his churche, what ſo euer had byn reported.

Whittingham paſſinge from thence to Geneua, maiſter Caluin ſhewed him a letter ſent from D. Coxe and from 14 more of Franc. in which letter, they partely execuſed themſelues that they put order in their churche withoute his counſaile aſked, and partely reioycinge for that they had (as they ſaide) brought the moſte parte that had withſtande their doings to their opinion, which not withſtandinge, was farr otherwiſe.

They wrote alſo, that they had elected a paſtour, 2. Miniſters. 4. Seniors, and 2. Deacons, &c. but howe percially they proceaded in their elections (thoſe that were in office, nether diſcharged, nor yet their conſents required) I leaue to the conſciences of them whiche ſawe thoſe diſorders.

M. Calluwen one the receiuing of Doctor Coxe letters with 14 other diuins wrote his 2 letter as here followeth.

To the worſhippefull my louinge brethern in the Lorde maiſter Richard Coxe and the reſt of the Engliſhemen which now remaine at Franckford.

PAraduentura I anſwere your letter (worſhip. frinds and brethern) more ſlowly then ether ye hoped or loked for, but for ſo much as ye know the wayes for a time ſo beſet with theues that no meſſenger allmoſte coulde paſſe from hence to you the excuſe of my long delay towardes you ſhall be the eaſier.

I expreſſed my minde franckly to our beloued brother Thomas Sampſon, of that whereoff I was enformed by the letters of certaine

men as touchinge the contention vnlickelie ſtirred vp amonge you. For certene of my frinds founde themſelues greued that you woulde ſo preſciſly vrge the ceremonies of Englande, wherby it might appeere that ye are more giuen and addicte to your country then reaſon woulde. I confeſſe that I harde certaine reaſons alledged on your behalf which would not ſuffer you to departe from the receiued order, but they might be ſoone and eaſily confuted. Now, as I counſailed mine owne frindes whiche diſſented from you, ſome was to yelde, if they might conueniently, ſo it offended me that there was nothinge graunted or relented on your partes. Becauſe there was no man named vnto me, I durſt not enterpriſe to midle with the matter, leaſt my credit ſhould incurre the ſuſpicie of raſhenes. Now that ye are more myleder and tractable in this controuerſy and that ye haue (as ye ſaie) ſtilled the matter withe quietnes, I am very glad.

Verely no man well inſtructed or of a ſounde iudgement, will deny (as I thinke that lights and croſſinge or ſuch like trifles, I prange or iſſued oute af ſuperſtition, wherevpon I am perſwaded that they which reteine theis ceremonies in a free choiſe, or when they maye otherwiſe doe, they are ouer greedy and deſyrous to drink of the dregges nether doe I ſe to what purpoſe it is to burthen the churche with tryflinge and vnprofitale ceremonies, or as I may terme them with their propre name, hurtefull and offenſible ceremonies, when as their is liberty to haue a ſimple and pure order. But I keepe in and refraine my ſelf leaſte I ſhould ſeeme to beginne to moue a new contention of that matter which as you reporte, is wel ended.

All good men will allowe the Paſtours and other Miniſters elections with common voices, ſo that none complaine that the other parte of the churche was oppreſſed fraudulently and with crafty practiſes. For it ſtandeth your wiſedomes in hande to conſider, that how much commodity the goodneſſe of the Senate doth deſerue, ſo much enuie ſhall you beguilty of, or charged withall, if you haue abuſ'd their lenity or gentleneſſe, which were ſo wel affected towards your nation. Yet, I wold not haue this ſo taken, that I goe aboute to be preiudiciall to any man but I had rather ſhewe plainely what may be ſaide, then to noriſhe an ill opinion by ſilence, or in houlding my peace. But certently, this one thinge I cannot keepe ſecret, that Maiſter Knox was in my iudgemen nether godly nor brotherly dealt with all, if he were accuſed by the ſubtill ſuggeſtion

The ſheme Knox

geſtion of certaine, it had byn better for them to haue tarried ſtill in their owne lande then vniuſtliy to haue brought in to farre countries the fierbrande of crueltie to ſet on fier thoſe that woulde not be kindled.

Notwithſtandinge, becauſe it greueth me to ſpeak ſleightly of theis euills, the remembrance whereof I would wiſhe to be buryed in perpetuall forgetfullnes therefore, I onely counſaile you (not without a cauſe) to be wounded, that ye applie your ſelues to make him amendes for the faulte committed.

VVhen I harde that the one parte was minded to departe from thens: I earneſtly admoniſhed them (as it became me) that if they coulde not well remaine there, that the diſtance of place ſhould not depart, or rent in ſunder their brotherly agrement, for I feared muche leaſt that ſome priuie grudge of the former contention remained. And certainelie, nothinge coulde more comforte my heart, then to be deliuered from this feare. For if any happely come to vs, it woulde griue me that there ſhould be (as it were) but a ſuſpition of any ſecret debate betwene you.

Therefore as touchinge that ye haue written of your agrement I deſier that it may be fi me and ſtable that if it chaunche the one parte to go to another place, yet, that you beinge ſo ſundred by diſtances of places yet maie keepe ſure the holie bande of amitie, for the fault alreedie committed is to muche, although through diſcorde it creepe no further. Wherfore it ſhall well beſeeme your wiſedomes (that ye maie be frinds) ro purge diligentlie whatſoeuer remainethe of this breache. Fare ye well brethern, the lorde ſuccour you with his aide, and gouerne you with his ſpirite, powre his bleſſinges vpon you mittigate the ſorowe of exile From Geneua this laſt of maie. Anno 1555.

Your Iohn Caluin.

Some which vnderſtand the languedge he wrote in doe ſay this matter of lights and the croſe are not will tranſlated for his drifte is theſe if the ancient ceremonies out to be taking away how much more thoſe which are of letter continuences.

And M. Caluin did ordinarily call ſuch Ceremon: as our by no other then theſe: Epiſt. 260. Adventitions trifles, mere mokeryes Epiſt. 505. babiſh & ſapleſſe mixtures: againe Epiſt. 260. ſtrange triflels mere fop-

peries

peries: againe: Some Cerem. are openly Idolatrous others are fooliſh, and vnmeet: And Epiſt. 117. the vſe of the lynnen garment with many ſopperies is retayned both with them of Maghdenburgh, and them of Wittemberge. Neither was Caluin alone in theſe termes. Caſſander pag. 852. complaineth that moſt of our writers conſent in them. Not onelie they haue omitted thoſe as leſſe profitable and ſuperfluous, but the moſt (meaning onr Proteſtant Diuines) haue iudge them, foppiſh ridiculous, and babiſh, yea to be condemned, and abandoned, as hurtfull, and pernicious. The puppie good of Popiſh ſuperſtition. Thoſe ſuperfluous trifles. M. Fox in M. Hopers Story, trifles tending more to ſuperſtition then otherwiſe, like vnto ſtage players attyre. All humaine religious myſticall Cerem. are the byrths of folly euerie man is fooliſh in fynding out of religious worſhip according to his oune imagination. Theſe Cerem. are of the ſame kynd with confeſſed ſopperies, as the myſteries in euery weather cock, vpon church ſteeples.

Yet for all this the Engliſh Serimones ware reſiued with the book of common prayer, 18 of the other parte did ſiniſie they ould depart vnto other ſeitis where they might worſhip God with out obſeruing of thoſe tradiſions and this they deliuered in writting with all there name, and ſo after on month they with others departed.

Yet for all this Doctor Coxe with thoſe that toke his parte could haue no end of contenſione but it did ſo incres that he and ſundry did returne and ſome went to Weſell others remayned ſtill at Franckfort and they could obtaine no end of their contēſions there & ſundry came out of Engeland to them then there arrous a queſtion betwixt them that if the Paſtour and Elders ware parties who ſhould be iudge, and whither it could be a Church action they being abſent it was decreed that if the Paſtours and elders had knowledge of the churches meting and aduertice of it and all thou they ware abſent the Churches meting was a lawfull aſſembly and their decres did bind the churche to obſerue them and if the Paſtours & Elders ware partis then the church haue poure to appoint arbetraters to deceid the matter and that the church decreed the reſt ware bound to obſerue and the greater part did ſubſcribe to this which was 33. and at laſt was ratified by the aduerſaries parte ſtill after long debate among themſelfes the Magiſtrates came among them and made ſundry of them frinds and caſed them to giue one and other the hand in token of loue and then diſpleaſed all the officers and made

them

them all priuate men and then wiſhed them to agre of ſuch ordre as the frinch church had there.

Here is the exhortation of the Magiſtrate for the amendinge and eſtabliſhinge of the Diſcipline.

The Engliſhe thus.

WE thinke it good and profitable for the eſtabliſhinge off peace and tranquillity of your Church, that you all together conſulte and determine, as concerninge the amendinge of diſcipline, now, whiles ye all be yet priuate men and withoute any Eccleſiaſticall miniſterie. For whiles none of you doth yet knowne, wither he ſhall be a priuate perſon or ells ſhall haue any authority Eccleſiaſticall, euery man will apply his minde, and ſtudy to that which ſhall ſeme moſt reaſonable & profitable aſwell as for the Miniſters. But after that the Miniſters be once elected, it is to be feared leaſte they will drawe ſome what more then reaſon to themſelues, and likewiſe the congregation to it ſelf. And ſo, your conſultation may chaunce to be ſomewhat troublous which we would not ſhould happen. Wherefore that all things maye proceede aſwell as may be to the eſtabliſhing of ſure peace we exhorte you that with all ſpede ye take in hand this conſultation aboute the amendinge of your Diſcipline with mindes and meanes moſte applyable to tranquillitie, which Almighty God graunt, ye maye happely bringe to paſſe. The firſt of Marche. 1557.

Iohn Glauburg.

Vpon which they did agre that 15 lerned men ſhold draw out an order how all things ſhould be performed in that Church, on which they ordained that there ſhould be 2 at leſt or more lerned Paſtours beſids ruelling Elders and Deakons.

But M. Horn, M. Chambers, M. Iſaake and M. Banſam did oppoſe, ſo there was a new faxion & this I doe find was their chief reaſon that they wold haue an Englis church & that which was ordained there they wold

practis as though Christ had not appoynted on ordre for all his churchs to be gouerned by.

So the Church proceeded in their election they intended, and first they reade the Magistrates order, and so when they ware ready to proceed M. Horn, and M. Chambers came Roshen in to the Church with 16 more which ware not at the Sermon, and there they threwe one atable in the midst of the Church 18 billes all containing one thing which was they would not consent to their election, because they as they said could not in consciences alow of there aultracion of the disciplin. Yet notwithstanding the Church proceeded in there election, and of the reforming of many errours which after they wrote against, but still the Church did defend, & thus this contention continued 3 yeers til Quen Elisab. came to the croun.

By this relascion it doe appeare that the moste zelous persecuted saints ware far from your propostros separation, for they continued with the church and did manifest the trueth vnto them, and they did not as your practis is that one priuate man should reiect an holl Church, except he haue a extraordinary calling thereunto.

And whereas you doe aledge the Apostels argument out of the 2. Cor. 6. 16. to prose that he is not fit for a Church estate which doe hould the couenant, M. Iacob made to be true, I will examing that places to see what the holie Ghost doe intende, first it doe shew these men ware visable membres of that Church, and there sinne was they had defilled themselues in that they had so much familiarity with Idollaters, therefore the Apostel doeth reprose this sinne in them and from this sinne he exorteth them to purdge themselues from all Idollatry with a true lothing and forsaking of all corrupt worshiping of God, according to the perfect Law of God & he afformed they shold be except of God vnto eternity in glory.

Now one this you doe inferre those which made that couenant with M. Iacob haue not so purdged themselfes from all Idolatry so as the Apostell hear exhorteth the Corints; vnto therefore they are not fit, for a true visible church estate. And thus ye doe conclude your propostеros separation.

True it is the Apostel here doth exhort all the members of the churchs vnto that sincerity and holy obediences which the perfit Law of God doth requier, and elsewhere the holy Gost doth exhorte vs to be perfit as our heauenlie father is perfit and this is the desire of allthose which haue the spirit of Christ effectually working in their hearts and therevnto they doe

doe often ſew unto the Lord in their prayers for the aſſiſtances of his graces, that they may ſubdue and ouercome the corruptions of there prone and ſinfull natuer, that they may honour him & his trueth in that holy manner. But by reaſon of our corruption we can not attaine vnto it ſo long as we doe carey this earthly tabernakell of our bodie, for the beſt of Gods ſeruants haue lamented and complained vnto the Lord of their vnablilitie to performe that holy obediences they doe earneſtely deſire. But hear is ouer comfort in that our Sauiour ſaith, Come vnto me all ye which labour & are heaui ladē, for I will eaſe you, & he will cloth vs with his righteouſnes for to ſuch God ſeeth none inequity by reaſon we are clothed with the rightouſnes of Chriſt.

One which I doe conclude, you doe peruerte this Scriptuer in aleadging it to proue that thoſe are not viſible Chriſtians, nor fit to be members of the viſible Church which haue not this ſanctification here ſpokē of, & I haue formerly manifeſted that the true viſible church ought to reſiue all into their feloſhip which doe profes faith and repentances & thoſe which haue thes verteus in trueth allthoug in ſmall meſuer by their education in the true Church by the powerfull preaching of the word, they doe incres in all holy graces, & this haue bene the practiſe of all the Churches we doe read of excepte Diottriephas, whom the Apoſtel doth ſharpely reproue for that wicked ſeparation. 3. *Iohn.* 9.

Yet ye doe perſiſt in this your prepoſtours ſeperation and thus to colour it you doe thus peruerte the Scriptures, and heare I haue manifeſted that the deuiſer of your ſecte is not aboute 50. yeares owld, yet he did forſake thoſe falces grounds, as for your faith which yow ſay is the ancient faith was not hached 40 yeares ſinces: and thoſe that hould not thoſe articles for true ye doe ſay they doe not hould the faith of which I haue examined ſundry of thoſe artikles, and found them deſaitfull and falces as ye may ſee in the 20 and 32 folio and the auteur of them did diſclame them. And whereas you doe perſwade the ſimple ſorte, you doe hold the faith the matters heeld, I haue manifeſted that you are ſo farre from that as ye doe denie it & condemne it ſee 35 fol. And you doe deny the graces of God proferred vs in Ieſus Chriſt, and the riches of the merits of his ſufferings in the 5 folio.

And thus you haue anſwer to your chardges, wherin ye haue accuſed vs to be Idolaters, and now I demand of you how ye can excuſe and clere your ſelues of this Idollatry the Prophet ſpeaketh of ſon of man theſe

haue ſet vp there Idolles in their hearts, it is euident you haue ſet vp Idols in your hearts which is your abominable hereſies therefore ye are Idollaters.

Your are hardened in ſinne and haue not hearts to repent of dead works, and I doe manifeſt it thus.

For you doe deney to heare the powerfull preaching of Gods word by thoſe which doe ſincerly deliuer it vnto men that they may larne the will of God how they may obtaine ſaluation in Ieſus Chriſt contrary to the councell of the Apoſtell 1 Petr. 2. manifeſted in the 21 folio.

You haue vniuſtlie curſed excommunicated the ſeruants of Ieſus Chriſt as the wicked Iewes deed Iohn 9. 34, manifeſted in 12 folio.

And to agarauat your iniquity you haue falceſly ſlandred them with railling and falces accuſations as is manifeſted in the 15 folio.

You doe deny that precious faith which the marters witneſſed vnto the death, as is manifeſted in the 35. 37 folio.

You doe iuſtifie your ſelues in ſaying ye doe not comite the ſinne of Idolatry, where I haue manifeſted you are Idollaters in the 27 folio.

Yow doe heynouſly take the name of God in vaine by your peruerting of his holie word and profaning his ordinances, and in your profane diſcourſes on his holy word as in this tratiſe is manifeſt.

Nor haue ye yet the ſpirit of repētances which you haue bene conuicted of ſundry errours you haue trobilled the mindes of the ſeruants of Ieſus Chriſt and yet ye doe demure on them as whither or not it be lawfull to worſhip God in thoſe tempels which ware builded to falces worſhip: and whither or not it be exceptable before God to pray in a form of prayer or not: thus you demure of your errours of denieng that the innocent party maie not forgiue the other which haue brock the mariadge knot.

Theſe ſinnes you doe obſtinatelie defend which ye haue ſet vp are Idolles in your hearts for which ye haue hardnes of heart fallen on you ſo that you cannot repent neither retorne vnto the Lord there for I ſaie vnto you as Chriſt ſaid to the Iewes ye ſhall diie in your ſinnes.

Louing wife and childring I ſaie to you as Moyſes ſayde vnto the companie that were with Corath, come away from theſe wicked men before it is to late.

How often haue the holie Goſt counceiled vs, be not deceiued, why will ye deceiue your ſelues,

I doe thinke neceſſary to make knowne the witnes and teſtimony of D.Luther, by reaſon I doe know it our dutie to preſerue the good fame of thoſe which are ſlandred by the inuey of ſathā for to diſhoner the profeſſion of Chriſt, this Luther was fortould of Gods ſenden him a hundred years before by that famous and valent ſeruant of Chriſt Ierom of Pradge after he had confounded all thoſe witneſſes which came againſt him, and he hauing 2 daies before the councell of Conſtances anſwered vnto 100 artikles, and manifeſted vnto them that it had often befallen that falces witneſſes had vniuſtly caſed men to be condemned, of wh ch he inſtanced many both of heathen & Prophets and Chriſtians & Chriſt himſelf who was condemned by a counſell of prieſtes and therefore he locked for no better at there hands by reaſon they had vniuſtlie condemned thoſe 2 famous ſeruants of Chriſt, Iohn wicklif and Ian Hus, and he being condemned by them ſaid theſe words, You doe condemne me wickedly and vniuſtelie, but after my death I will leſe a pricke in your conſciences & an aill in your hearts & heare I doe ſight you to anſwere vnto me before the moſt highe and iuſt iudge, at the end of a 100. yeares, and the hundred yeers after this did Martin Luther preach againſt the Pope and the next year he wrote a book againſt his indulgences & God did ſo worke that in his time manie countries forſoke the Pope & much of his ſuperſtition by his mens who did ſo vallentlie witnes the trueth before the Emperoure at a great aſſembley of Prinſes, he was promiſed there frilie to come and goo and ſo he preſented himſelf before the Emperoure and Princes 3 or 4. daies, and there befor them he did defend the trueth when all the world did oppoſe him, & the Emperour threatened him with death if he did not recant, vnto home he anſwered ſo humblie and conſtantelie that the Emperour graunted him frelie to departe, but after he was gon the Emperour hauing receiued commandement from the Pope he gaue ſentence of death againſt him, yet God did preſerue him in dutch land after this 24 yeares, and he was a vailent light for the Goſpell.

A Letter of D. Martin Luther, tranſlated out of hie Dutch, as doe appeare in the 12. Tom. of Whittinberg folio 204. and it is to be ſeene in neather Dutch in a booke, written by Henricum Delutarium, Miniſter of the reformed Church at Worden in Hollande printed 1624. written to the Switſers concerning the erected Concordia, or agreement in the holy Sacrament, and other Articles, betweene him and their Preachers.

TO the honorable, and wiſe Lords, Burgermaiſters, Shrefs, Majors, Counſaillours, Aldermen, and Cittizens, and members of the Cities Zurich, Bern, Bazel, S. Gallen, Mulhuyſen, and Biel, my eſpeciall fauorabile Lords, and good friends, Grace, and peace in Ieſus Chriſt our Lord and Sauiour: Honorable, wiſe, beloued Sirs, I haue to long delayed to anſwere vnto your letter ſent to me at Smalkald: I could make my excuſe becauſe of that dilay, but I hope it is not needfull, ſeeing your ſelues know how manie burthens be daylie on me, although I am olde and weake: ſo that I euen at this preſent haue beene faine to breake of from thoſe that were with me, and to differe my occaſions, that ſo I might once diſpatch this letter vnto you.

I haue euen now againe reade your letter, and firſt and formoſte am very glad to vnderſtand, that you (notwithſtanding all former differences, and euill ſuſpicions, which were betwixt vs and your preachers) neuertheleſſe earneſtlie purpoſe to embrace the Concord and agreement, & haue concluded to further the ſame. The God and Father of all peace and loue be pleaſed to fulfille that good begonne worke in you, euen as it is written: when a mans waies pleaſe the Lord, he maketh his
Pro. 17. 5. enemies tobe at peace with him.

True it is indeede, and it can not otherwiſe be, but that ſuch ſo great controuerſies can not ſo eaſilie and ſoone be remedied, without labour and trouble: for there will be ſome, both amongh you and us be found, of whom ſuch concord and agreement will be diſliked and ſuſpected: but if we, doe meane it in good earnſt, with all poſsible carefulnes and diligence remaine conſtant in our purpoſe, then the moſt mercyfull Father and God will giue his grace therevnto, ſo that in time the reſt will leaue

of, and

of and that diſtourbed water will be alayed.

Therefore my earneſt deſire is, that ye would carefullie endeauour to bring the buſi s ſo farre, that thoſe clamourous and railing perſons, who doe nothing but rage againſt vs, and the agreement, may abſtaine from that courſe, and teach men in all vprightnes and ſimplicitie; and leaue the point of agreement to the care of thoſe that are called and appointed therevnto: neither ſet themſelues againſt them: euen as we alſo doe both in our ſermons and writings doe keepe our ſelues verie quiet, and refraine our ſelues from inveighing againſt any of yours, leaſt we might giue any occaſion of hinderance to the agreement, which we with all our hearts deſiere to ſee, and (God be thanked) it is well a peaſed for hitherto hath bene ſtrife and railing to much, if that hath bene able to doe any good. And aboue all things I pray you moſt humbly to conſider, and truſt on me, as on ſuch a man, who doth meane it with all his heart; and whatſoeuer may ſerue to the furtherance of peace: as much as poſſible I can, ſhall not faile in me, as God knoweth whome I call to witneſſe on my ſoule: for this diſcord hath neuer done me or any body elſe any good: but ſurely hath endomaged many, ſo that by that meanes no good was, or is yet to be hoped, of it.

And to come to your Articles, I know no fault or errour at all in the firſt place conſerninge the outward word of God. For we alſo teache no otherwiſe, then that the Holy Ghoſt muſt worke inwardly in the heartes of the hearers, & that the outward word alone can effect nothing: & if the outward word alone could doe any thing, then all thoſe that heare it would beleeue, the which neuer happeneth, as experience teacheth, and S. Paul, Rom. 10. 18. Haue they not all heard? but they haue not all beleeued the Goſpell. Yet the Goſpell is called the word of God, and the power of God vnto ſaluation to euery one that beleeueth, Rom. 1. 16. For by the ſame God calleth and draweth whom he will through the holy Ghoſt.

And if any things in the writtings either of your teachers or of me, might ſeeme to contradict one an other, or not to be well vnderſtood (for we can not iuſte vſe the ſame maners of ſpeech.) Then let D. Capito, and M. Bucerus planely and clearely deale betwixt both, and ſufficiently declare all thinges by the beſt meanes poſſible: euen as I fully am aſſured that they will doe it with all diligence and faithfullnes, as I alſo hitherto haue perceiuing nothing to the contrary.

2. Like-

2. Likewiſe concerning holy Baptiſme in the other Article, there in I alſo finde no difference; for as euen now is ſaide of the outward word, ſo we hold that water, the word (which is the chiefeſt thing in Baptiſme) can effect nothing outwardly without the holy Ghoſt inwardly: although ſuch Baptiſme is an outward ſigne of God, yea his inſtrument, and meanes, whereby God worketh in vs, &c. So that it is not a ſimple humane ſigne or token.

There are ſundry which ſay they are Lutherens by profeſſion, but they doe much deſcent from him in ſundry main grounds, for theſe doe hold that our Lord Ieſus Chriſt in his humanity doe deſcend in all places, as he doe in his diiity contrary, vnto the artickel of our faith, we doe beleue his gloryfied body doth remain in the heauens, and there ſhall continou till he doe come in glory to iudge all the world accordinge, as the Apoſtel teſtifieth, Act. 3. 21. and thus I doe vnderſtand D. Luther, he did ſo beleue as he affirmeth he doth hold the artickell of faith he ſitteth at the right hand of God without deſcending.

3. Concerning the third Article of the Sacrament of the body & blood of Chriſt: we neuer taught, neither doe we now teach that Chriſt deſcendeth or aſcendeth from heauen, or from the righthand of his father either viſibly or inviſibly: bnt we hold faſt the Article af faith: He aſcended into heauen, and ſitteth at the right hand of God, &c. And we leaue that to the Almightie power of God, how his body & blood in the Lords ſupper are giuen vs, when we come together at his command, and keepe it according to his inſtitution. We thinke on no aſcenſion or deſcenſion which ſhould happen, but we ſticke ſimply and planely vnto his words, this is my body, this is my bloode.

But, as we haue already ſaide, if we in this point could not agree together, then it will be beſt to be friendly one to another, aud to hope the beſt one of another, vntill theſe vnquiet and raging waues may ſettle themſelues.

Moreouer D. Capito and M. Buceras can teſtifie vnto all and euery one, how that we now knitte the hartes together, and leaue all miſliking, to that end that place may be made vnto the holy Ghoſt to perfecte and finiſh loue, and a friendly agreement betwene vs, euen as we alſo one our ſide, and eſpecially my perſon. caſt away al enmity out of the bottome of our hearts, and are iuclined vnto you with vprightnes of heart & loue. For although we neuer ſo earneſtly preſſe vpon this buſines and doe our outmoſt endeauour therein: yet we wante the great helpe and counſaill of God: ſeeing that Sathan our enemy of vs, and of all peace, doth know wel enough how to finde out his inſtruments, who will caſt trees and ſtones in our way. It is alſo needeles to ſtirre vp ſtrife, and to miſtruſt one another: but rather needefull, and neceſſary for vs, to ioyne our hearts and handes, and to holde them ioyntly and faſt together, leaſt here after our caſe grow worſe then euer before.

I cannot remember that euer any queſtion hath beene betweene vs about the diſcipline, and power of the keyes. It may be that you doe

better

better vnderstand this point then we doe. And that also (if all other thinges are well) then this shall not hurte or hinder our concord or agreement, if it be God will, Amen.

This is my answer at this time vnto your letter, desiring you to take it in the best parte: for dayly many businesses, and many more thoughts are in my minde: the which are cause that I can not deale & speake with euery body as if I had but one, or two things to doe.

Finally I commit and commend your Worsh and all yours to the father of all mercy and comfort: who grant vs on both sides his holy spirit, to melte our hearts one in an other, in Christian loue and pourpose, and wipe out all scume and rasnesse of humaine and diuelisch wickednes and suspicions, to the prayse and glory of his holy name, and saluation of many soules, in spite of the Diuel and the Pope with all his adherentes, Amen.

This Luther and Caluing ware two of greatest lights God sent vnto his Church in a thousant years, before thus time & that they ware foretold of a hundred years before of Gods sending them.

The 10. December Anno 1537.

Martin Luther.

Thus we se the spierits of these famous deuins to be farre from the proud hearts of these I haue to deall with all: as allso how vnlike those are vnto Doctor Luther which would be accounted his succesers as is at lardge manifested in the booke of Hendrick Deultarum before named.

I take it that this adge is like vnto the adge, from the yeer of our Lord 200. to the yeer 700. for in those times the saints, had 2. opposite aduersaries that was Arraines, who denyed Christs Godhead and the Anabaptistes, who denyed that Christ toke our nature on him of the vergin marey.

So now we haue two opposit aduersaries the one doth deny the merits and riches of Christs sufferring, and fri leberty he haue giuen vnto his Church in this world; and the other aduersary doe denie his Kingly and profiticall authority which all that shall haue redemption by him doth oppose, and a forme that Christ haue authority for to ordre his Church and that none on earth may aultre any institution, he haue appointed by his Apostels, for the ordring and guidances of his church in this world, & this the word of God, doth teach vs sometimes manifestely and plainly and sometimos mestically and darckly as in the reuelation, there is sundry Miisters or visions to discouer these opposition, for to shew that this

perſecution is againſt, thoſe that keepe the commandements of God and faith of Ieſus and thoſe are ſaied to be one the lambs ſide againſt the beaſt by reaſon they refuſe all humane traditions in or about his worſhip, herevnto the Prophet ſaith, I hat vaine inuentions but thy Law doe I loue.

Math. 15. 9. And Chriſt ſaith, in vaine doe they worſhip me teaching for doctrines mens precepts. For God the Father haue made Chriſt a King by his appointement, for he loueth him, and haue giuen all things vnto him, for he iudgeth no man but haue comitted all iudgement to Chriſt, Iohn 5. 22. that is he haue truſted him, with the adminiſtration of all power in his Church, which originally belongeth vnto him ſelf, him he haue made to be Lord and Chriſt Acts 2. 36. he haue appointed him ouer his owne houſe Heb. 3.26. and he haue crouned him and pote all things in ſubiection vnder his fete Heb. 2.7.8. he hath highlie exaulted him, and giuen him a name aboue euery name, therefore he calleth him my King ſet vp by him on his holy hill and that by vertu of a ſolemne decree, Pſal. 2. 6.7. he haue ordained him to be iudge of queck and dead.

Iohn 3.35

Pſal. 2.9.

Act. 10. 42. But we muſt heare diſtinguiſh betwene Chriſts naturall Kingdome which belongeth vnto him, as God coeſſenciall and coeternall with his Father & his diſpenſatory Kingdome, as he is Chriſt the mediatur by donacion and vnion, from his Father that he might be the head of his Church, a Princes of peaces and a King of righteouſnes vnto his people, in which reſpect he haue conferred vpon him.

All ſuch mete qualificaſions which might fit him for the diſpenſacion of this Kingdome: God prepared him a body or human nature Heb. 10. 5. & by the graces of perſonall vnion caſed the God hed to dwell bodly in him Col. 2.9. Secondly he anointed him with a follnes of his ſpirit not like Iohn Baptiſt and Stephen had Luk. 1.15. Acts 7. 55. which was but the follnes of a meaſuer or veſſael a fulneſſe for them ſelues onely.

But a fulnes without meaſuer or beyond all meaſure the fulneſſe of light licke the ſonne or water in the Sea, which is beyond all meſuere, & an vnſearchabel ſufficiency for his holl Church Iohn 3.34. Epheſians 3.8. Mal. 1.2. ſo that he was furniſhid withall ſpirituall induements of wiſedome, iudgements, power, loue, holines, for the diſpenſation of his owne offices Eſai. 11.2. and 61.1.

So from his foulnes did and doe runne out portions of all graces vnto his Church Iohn 1.16. Col. 2.19. God ded by a ſolemne and publike promulgation

mulgation proclaime the Kingdome of Christ vnto the Church, and declare the decre in that heauenly voice which came from heauen vnto him from that excellent glory, this is my beloued sonne hear him, in him I am will pleaced Psal.2.7. Math.3.17. and 17.5. 2.Pet.1.17.

4ly God haue giuen him a Scepter of righteousnes and haue pote a sword in his moueth, and a Rod of Iron in his hand, and made him a preacher to reueall the secrets of his bosome, and to testifie the things which he haue sene and heard Heb.1.8 Reuel.1.16.

5ly He haue honoured him, with many Ambassadeurs and seruants to negociate the affaires of his Kingdome, of which some ware Apostels, some Propheth, some Euangelists, and some Pastours and Teachers, for the perfeting of his Saints, for the worke of the Ministry, and for the edification of his body 2.Cor.5.20. Eph.1.22. and 4.11.12.

6ly He haue giuen him the soules and consciences of men euen to the vttermost partes of the earth, for his possession and for the territories of his Kingdome, Psal.2.8. Iohn 17.6.

7ly He hath giuen him a power conserning the laws of his Church, power to make Laws as the Apostell saith, the Law of faith Rom.3.27. Mark.16.15.16. a power to expound Laws, as the Morall Law Math.5. a power to a borogat Laws, as the Law of ordinances Col.2.14.

8ly He haue giuen him a power in iudging and condemning his enemies Iohn 5.27.

Lastly he haue giuen him a power of remitting sinnes and sealling pardons.

Which is a royall prerogatiue Math.9.6. Iohn 20.23. and these things belong vnto Christ as well man as God Iohn 5.27. for the workes of Christs mediation ware of 2 sortes workes of seruis and Ministry, for he toke vpon him selfe the forme of a seruant, and was a Minister of the circumcision Phil.2.8. Rom. 15 8 workes of autoritie and gouernement in his Church, all power is giuen to him in heauen and earth Math. 28.18.

The quality of this Kingdome is not temporall or secular, for he came not to be ministred vnto, but to ministre his Kingdome was not of this world, he disclaimed it, he did withdraw himselfe from the people, when by forces they would haue made him a King, that he in this point, might giue no offences payed tribute vnto Ceaser Math.20.28. Iohn.18. 36. Luk. 12.13. but his Kingdome is spirituall and heauenly ouer the *Iohn.6.15 Math.17. 27.*

ſoules of men to binde and loſe the conſcience to remit and retaine ſinnes and to ouer rule the hearts: to captiue the affections and to bringe them into obediences and to ſubdue and pull downe ſtrong holds, and to break in peaces his enemies, with a rode of Irone, and to ſlay with the words of his moueth to terrifi fearfulnes, & aſtoniſhment in the hearts of hypocrites, & to giue peaces and ſecurity, protection and aſſiſtances vnto his people and ſaints.

The way wherby he enters vpon his Kingdome is euer by conqueſte, for allthough the ſoules of his elect, are his, yet his enemies haue firſt poſſeſſion of them as Canan was Abrahams by promiſe, yet his ſeed gote it, by victorie, not but that Chriſt proclaimes peace firſt, but men will not come nor ſubmite to come without warre the ſtrong man will not yeald to be vtterly ſpoilled and crucified with tarmes of peaces.

Hences then we may larne firſt the great autority, and power of this King, who houlds his Crown by immediate tenare from heauen, and that after a more excellent maner then any other Kings, for he is decreed and annointed by God himſelfe: How much are thoſe to be blamed, which doe find out waies to deminiſh his Kingdome, and doe bouldly a forme that although Chriſt be a king, yet others may make laws and orders in his Church as thow the main prerogatife of a King ſtandes not in the gouernement of his ſubiectes, by his owne Laws and ordinances, thoſe therefore which haue bene thus diſobedient muſt returne vnto him leſt he doe pronunces them for enemies, and ſaye thoſe mine enimies, which would not haue me raine our them, bring hether and ſlay them: wold this men be counted his friends and yet make Laws of there oune to ordre his ſubiectes, how dare they prohibite his Laws and ordinances: Moyſes haue his commendacions for obeying and ordring euery thing about the worſhip of God accordinge as God appointed him, and the Iewes did moſt proſper when they obſerued that paterne, but the Apoſtel doe aforme that Chriſt is fare more to be honoured and obeyed then Moſes, yet he that deſpiſed Moyſes his Law, he died without marcy, then how muche more is he worthy of death which doe withhould any of his ordinances, or he that doe preſume to adde any deuiſes or ſuperſtitious orders in his Church which he neuer appointed.

Luk. 19.

God gaue his Sonn the vttermoſt partes of the earth for his poſſeſſion and ſhall men withhould him his ordring of his Church, ſeeing God his father gaue it him, thine they were & thou gaueſt them to me Iohn 17.6.

How

How dare they detaine any of his ordinances or bring into his Church any deuiſes, of men thoſe then doe hainouſly tranſgreſſe which doe bring into his Church the ſuperſtitions of Idollaters how dare any detain from his right, which God haue giuen his ſonen which is the ſoules hearts and thoughts of men to be made obedient vnto his ſcepter 2. Cor. 10. 5. howe dare proude fleſh or humane power effect, in there pride to maintayne this againſt him ſeing all power in heauen and earth, are his giuen him by God his Father, and that one principall parte of his Kingdome is to caſte doun ſtrong holds & euery thing that exaulteth it ſelf againſt, the knowledge of God not onely to conuict but allo vnto obediences as the Apoſtell ſhewſe gifts of the ſpirit, which ſhall turne the heartes of rebels that God may dwelt among them Pſal. 68. 18. For Chriſt came to deſtroy the works of the deuill that is ſinne as the Apoſtel ſhews 1 Joh. 3. 8. and in there place to bring the work of gode which is faith in him, ſo is graces ſtilled, Ioh. 6. 29. Phil. 1. 29. therfore it is requiſit that none of ſathans deuiſes, doe remaine vnſubdued vnto Chriſt. But doth Chriſt compell men, againſt there willes to become ſubiect againſt there wills. *Col.* 2, 12. Obiect.

Now in no wiſes he haue ordained to bring them to him by way of voluntarines and by willing obediences, and herin is the wiſedome of his power ſeen, that his grace ſhall mightly bring theſe effectes in men that their hearts ſhall moſt willingly conſent vnto.

Thus God did ſo change Pauls heart that where as he went to Damaſcus a bloudy perſecuter, he returned to be a humble & zealous witnes of Ieſus Chriſt, and as we doe, ſee in humane wiſedome, they doe ſo ordre & make vſes of naturall motions, that by them artificiall effectes ſhall be produced, as in a clock the natural motions, of the waight cauſeth the artificiall effectes to diſtribit the minuts and houres.

I will inſtances the letters of 18. Diuins of Geneua, and then proſecute this doctrine furder.

The anſwere of 18. of the Miniſters of Geneua to certaine brethern of the Churche of Englande concerninge ſome controuerſie in the Eccleſiaſticall policie, Anno 1564.

BEing right earneſtly and often required by certaine deare brethren of the Churche of Engelande, that we woulde in their miſerable ſtate giue them ſome kinde of counſaile whereon their conſciences might be ſtaied, the iudgemente of many beinge therin diuers: we did longe differre the ſatiſfiinge of the requeſtes vpon waightie cauſes. And we aſſure the reader that euen nowe alſo we moſte gladly would hould our peace, were it not a matter of conſcience to reiecte the ſute of the bretheren ſo often enforced and with moſt greuious groninges renewed. Of whiche ſtifned ſilence of ours they were the cauſes, firſt as on the one parte we doubte not of the credit of the bretheren, as though they had not ſincerely deſcribed the ſtate of the cauſe vnto vs, ſo one the other ſide it is moſte harde for to ſuſpecte ſuch thinges, ſo clene beſids all office of Byſhops muche leſſe perſwade our ſelues the ſame by ſuch perſonages done.

And farther, what men are we that we ſhould determine vpon ſuch cauſes. Alſo, if it were lawfull for vs either by authority, or elſ by conſent or requeſt of either parties, to giue ſentēce herevpon, yet were it a matter moſte wrongefull either partie not harde or not preſent to determine. Laſte of all feare miſtruſted leaſt ſo great a miſchief ſhould by this our counſell (how ſimple ſo euer it is) rather become rawe then ſtinned: it being a ſore of ſo deſperate a nature, as that it ſemeth to be, that prayers and patience can onely ſalue the ſame.

Seeing then, that by the ſundry requeſtes of the bretheren, we are ſo hardely perſwaded, that of force we ought to giue them ſome kinde of aduiſe: We doe openly proteſte, that we ſo giue aduices herein as thoſe that will not in any wiſe preiudice the other partie, muche leſſe challinge to vs a iuſticiers roome ouer any. And all thoſe men (into whoſe handes theſe doe come) we doe in the lorde deſire, that they be not herewith offended, but do perſuade themſelues that theſe contences are both ſimplie and faithfully written of vs as vpon a queſtioned cauſe graunted, that the conſciences of the bretheren which deſire it, might ſome waie be better appeaſed, which to ſet altogether at nought were a deede wholy voide of charitie.

Therefore, the cauſe ſtandinge as we are informed, we profeſſe plainely and in good faith, that our iudgements ouer theſe queſtions are thus.

It is demanded, whither we can approue this diſorder in calling of men

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to the function of the Ministry, which is, that the multitude of those which sue for order shall be enrolled in the ministerie both without the voices of elders and also no certaine cure appointed them but lightly examined of their liues and behauiour, to whome also, at the luste of the Bishoppe shall libertie be giuen afterwards to preache the worde of God for a time prescribed, otherwise to reherse onely the Churche seruice.

We answere, that such callinges of Ministers, whither we answere them by the rule of Gods expresse worde or elle by force of Canons, that are b. ste tried and allowed are holden and estemed of vs, altogether vnlawfull, albeit we knowe that it is better to haue halfe a loffe then no bread. But we beseche God with our whole hearts that it also will please him to b. stowe vpon the kingdome of England also the same (that is) a lawfull and ordinarie callinge of men to the Ministerie of the worde and Sacramentes. For it being either kept oute or hindred, the benefite of the doctrine of trueth muste of force by & by vanishe away, or ells be holden vp by some meanes that is strange, yea, altogether ghostly and supernaturall.

Furthermore, we doe in Godes moste holie name moste humblie sue to the Princes soueraigne Maiestie, that with the whole force of here minde, she endeuour the correction of this point wherin the whole grounde and staie of the Churche of England is, & therfore of the realme also, doth stand and persiste.

And thirdly we doe with teares beseech bothe those high personages that are of hir Maiesties honorable counsaile, and those which haue succeded in the place of the Popishe Byshoppes, (vndowtedly through the speciall mercy of the high and good God) that they out of the self same place where ouerthrowe and distruction did yssue, they should vtterly destroye that tyrannye which hath thus caste downe headlonge the verye Christian Church, and we craue of them in the dreadfull name of God before whose redoubted throne of iudgement we all shall be arested, that withall consideration and mindfullnes of the yeeres paste and conscience of their duetie and charge they will not slack to vowe and betrothe their whole diligence, aswell in ordringe the meanes that may accomplishe this thinge as in perswading the Queens Maiestie therto, and they cease not at all this thinge beinge vnacheued, chiefly seinge God hath bestowed vpon them, the Princely Maiestie of so singular a Mistris as from whose hands they cannot but hope for all Princely and excellent things, vnlesse

they

they liſte in theire owne caſe to faile themſelues. But ſome will aſke, howe ſhall we doe in this pointe, vntill then: verely if the caſe were ours we woulde not receiue this Miniſtrie vpon theſe conditions if it were proferred vs: a great deale leſſe would we ſue for it. Notwithſtanding, we exhorte theis men to whom God by this waye made entrance to the enlarging of the glory of his kingdome, that in the feare of God they doe couragiouſly abide therin, yet with theſe condition that it may be lawfull for them holily and religiouſly to excerciſe all their whole Miniſtrie. And therefore may alſo prepounde, and vrge thoſe thinges in their cures which doe allwayes appertaine to the aduancement of the better eſtate therein. For otherwiſe, if they be forced of this libertie and ſo willed to winke at manifeſte abuſes, that they ſhould alſo approue theis thinges which doubtleſſe ought to be redreſſed: what thinge els can we perſuade them then that they ſhould retire from this, to their priuate life rather then withoute conſcience to noriſhe that miſchief whiche doth of force drawe with it the whole waſtinge and decaie of all the congregation? Yet we hope that the Queens highneſſe and ſo many honorable & good men will in ſuch ſorte plante their diligence that rather priuiledge of liberty maie be graunted to the conſciences of ſo many godly and lerned brethern then that theis horrible euils ſhould folowe: To wite, that the paſtours of the flockes ſhould be conſtraiued either againſte the ſoundnes of their conſciences to doe that whiche is euill (and ſo to be chened in other meanes ſinnes, or els to reſigne their Miniſtry, for that thier neceſſity that will enſue this whiche is, that againſt the Princes and Byſhope willes they ſhould excerciſe their office) we doe ſo much the more tremble at, becauſe of thoſe reaſons which of themſelues are plaine enough, albeit we doe not vtter them.

It is alſo deſired of vs to anſwere plainely and truly whither we doe allowe the diſtinction ordained in the wearinge of copes and garments aſwell for the common vſe, as for the Miniſtrie.

We therefore doe flattely anſwere the cauſe ſtanding as we doe vnderſtande, that thoſe men that are authors hereof doe deſerue moſte euill of the Churche, and ſhall anſwere at the dreadfull barre of Chriſte his Iudgement. For although that we thinke that that politique order whereby not citezins alone, but alſo the degrees of functions are marked and noted is not to be diſcommended wholy at all: yet we are of opinion that not euery marke and note is ſtraightway to be vſed. For put the

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caſe that the Miniſters were commaunded to weare the peti coate of a foole or the garmente of a vice in a playe, were it not manifeſte ſkorninge of the Miniſterie ſo to do? And thoſe that vſe theſe other garments and aparrell commaunded, do ſeeme verely to vs to treſpaſſe ſome what worſe then ſo, becauſe that the Lord hath not onely reared and ſet vs this prieſtlike apparell as a toie to be laughe at euen of many of the Papiſtes themſelves: But it is alſo certaine, that the ſame is poluted and defiled with infinite ſuperſtition. But ſome men will pleade the antiquitie therof. Surely they are olde, and yet the Apoſtolike ſimplicitie wherin the Churche did floriſhe, is a great deale more auncient then this. Alſo, if it pleaſe them to wade yet further to ſerch about theſe matters, it ſhall be eaſie enough to ſhew that theſe thinges, which after that, did ſerve for the note and marke of the Miniſterie were firſt vſuall among the people and common. And therfore whence commeth it, that thinges being altered after ſo long a ſeaſon, that this foreine and ſtrang guiſe ſhould be reteined.

Doth it not come of a zeale both euill and vnprofitable? But ſome man will ſaie; Theſe thinge for all that are thinges of the middle ſorte and indifferent. We grant in deede that they are ſuch if you will conſider them ſimply and in their owne nature, and apart from all circumſtances: but who are they that will ſo waie and conſider them. For theſe men that are yet Papiſtes, what purpoſe ſo euer this civill law doth pretend, are ſurely by theſe meanes eſtabliſhed deeper in this ſuperſtition which hath ſo ouergrowen them. And theſe men that began ſo earneſtlie to abhorre ſuperſtition, that they now did deteſt monimentes and reliquets thereof: How much are they offended and wounded herein. As for thoſe which are further, and better lerned, what fruite reape they thereof. And farther is this difference and marke of the functions of ſuch importance, that therfore the conſciẽces of ſo many ſhould be troubled: ſpecially ſeing the reaſon and purpoſe thereof newlie ſet a broch is but drawen euen from thoſe that are themſelves the manifeſt ſworne enemies to ſound doctrine? What meaneth it alſo, that of, thoſe alſo that are termed to be Eccleſiaſtically brought vp and are in the Miniſterie not the ſmalleſt part, are ſaid to haue their papiſtrie in their breſtes aboute with them? Is this the good houre wherin they ſhall better profit by reſtoring of this attire? or ſhall they not rather vaunt their creſtes as in hope to haue poperie reſtored againe? If anie ſhall obiect

the circumcising of Timothy and other like examples: we right earnestly praye him to consider what Paule woulde haue said if any man should haue made this lawe, that euery man that is in the Ministerie of the gospell shalbe constrained to weare the garmentes of the Pharisies, or that they in the apparell of prophane prieſtes should preach the gospell and administer the Sacramentes, and not onely circumcise their children, notwithstanding that vnder some couler of reason, this ciuill commaundement might set foorth the same, yea to what ende are these things brought in, for howsoeuer they might at the first be tollerated till that by litle and litle they might be take awaie, yet being once remoued out of the Churches, we see not with what commoditie they can be restored to their possession againe. Therfore we do eftsonnes repeate that we before said, that we can not allow this diuise nor yet hope for any good to insue thereof. Notwithstanding, we wille gladlie giue ouer this opinion if we shall lerne better reason therfore. What then (will the brethern saie on whom these things are so throwen) judge you what we ought to do herein? we answere, that there nedeth in this answere to be a distinction. For the case of the Ministers and the case of the people are not all one herein. Furthermore: Many things may, yea, and ought to be borne and tollerated which are not with standing not justly commaunded. First therfore, we answere, that albeit these things (as we iudge) are not rightly restored to their possession in the congregations, yet, seeing that they are not of those kinde of thinges which are of their owne nature impious and vngodly, they seeme to vs not to be of such waight that the shephardes should rather giue ouer their functions then receiue the apparell, or that the flock shuld refuse the publick foode of the soule rather then to receiue the same from the shephardes, that is apparreled therein: onely, that as well the shepheards as their flockes may not sinne against their consciences (so that the puritie of doctrine it self remaine vntouched) we do perswade the Ministers, after they haue both before the Queens highnesse and also before the Bish-pps, set their consciences at libertie by modest protestation (as doth apperteine to such Christians as seeke not sedition and tumult) and yet graue according to the importaunce of the cause, that they do indeed openly in their parish, still beate vpon those things, that may serue to the vtter taking away of the stumbling block. And that as God shall giue occasion they will wholy giue themselves both wisely and meekely to correct all those abuses,

So their iudgement is that the ministers should bear with these toyes, so as they doe truely maintaine the truth of doctrine.

abuſes, but yet to beare thoſe things which they cannot ſtreight way change, rather then for ſaking their congregation they ſhould giue occaſion to Sathan, that ſeketh nothing els thē to ſtirre vp greater and more perilous miſchiefs then theſe. As for the people (the doctrine remaining vnhurt) we do exhorte them that for all theſe things they will diligently heare the ſame, to vſe the Sacramentes Religiouſly, and ſo long to grone to God with earneſt amendement of life vntill they obtaine of them that which doth appertaine to the full redreſſe and amendment of the Church.

They teach when the miniſters are vrged to approue of theſe toyes, then they muſt withſtand them.

But againe if that the Miniſters be commaunded not onely to tollerate theſe things, but alſo that they ſhould with their ſubſcriptions allow them as lawfull, or ells by their ſtillnes foſter them: what can we elſe perſwade them to do but that hauing witneſſed their innocencie and in the feare of the Lord tried all meanes, they ſhould giue ouer their functions to open wrong. But our hartes betide vs of England much better things then theſe extremities.

It is demaunded of vs what we do judge of the trolling and deſcanting of the Pſalmes, croſſing of thoſe babes that ſhalbe baptized, and of the demaundes in baptiſme, alſo of the rownd vnleauened wafercake and kneling in the Lords ſupper.

They doe eſteeme the croſſe in Baptiſme is moſt abominable, & thoſe haue done well that haue withſtood it.

We anſwere, that kinde of ſinging ſemeth to be the corruption of the pure ancient Church ſeruice and gloriſying of God therin. And as for croſſing of babes, whatſoeuer practiſe there hath ben thereof in time of old, yet is moſt certeine that it is truely in theſe dayes through ſo late greeneneſſe of the ſuperſtition ſo moſt abhominable, as that we judge thoſe men to haue done aſſuredly well that haue once driuen this rite out of the congregation wherof alſo we ſee not what the profit is. And we doubt not but the demaunds in baptiſme haue crept into the Church vpon this occaſion, becauſe that through the negligence of the Biſhops the ſame forme of baptiſing of children was reteined which at the firſt rearing of the primatiue Church, was to be vſed at the baptiſing of thoſe that being of yeeres did entre the profeſsion of Chriſt. This thing alſo we may perceiue by many the like yet in vſe in the popiſh baptiſme. Wherfore euen as the creame and charme vſed in baptiſme are by gods law aboliſhed although they were ancient, ſo wiſh wee alſo theſe demaundings, being not onely vaine but foliſh ſhould be alſo paſſed ouer albeit that S. Auguſtine himſelfe doth ſeeme in an Epiſtle

of this to ſuſteine by certeine deuiſed conſtruction?

The bread whither it ought to be made with leuen or without we thincke it not greatly to be ſtriuen for, although we Iudge it more fit and conſonant with Chriſtes inſtitution to haue the bread at the communion, which is vſed at the common table: for why did the Lord vſe vnleuened bread, becauſe that in that houre wherin he thought good to inſtitute his holy ſupper, not one man in all Iewrie vſed any other. Therfore, it behoueth vs to reſtore the Iewiſh feaſt of vnleuened bread or ells muſt it be graunted that is better to vſe the common and accuſtomed bread of all tables according to the example of Chriſt, notwithſtanding that the bread that he then tooke was vnleuened: For of the practiſe of the primatiue Church which the Greeck Church doth yet in this behalfe reteine we ouer paſſe to writ of.

Furthermore kneling at the verie recept of the ſacraments hath in it a ſhew of godly and Chriſtian reuerence and might therfore in times paſte be vſed with profit, yet for all that becauſe out of this fountaine the deteſtable vſe of bread worſhip did follow, and doth yet in theſe dayes ſtick in many mindes, it ſemeth to vs that it was juſtlie aboliſhed out from the congregations. Therfore, we do beſech the moſt good and great God that it would pleaſe him to giue both the Queens majeſties highneſſe and alſo the Biſhops ſuch adviſe as ſhall be moſt needfull for the perfect doing away of theſe corruptions, and that at once. In the meane time, becauſe theſe things, alſo are not ſuch as are in their owne nature Idolatrous we do Iudge that they ought ſo to be dealt with, as we haue aduiſed in the things going next before.

It is demaunded of vs whether we allow that baptiſme which is adminiſtred by midwiues.

We anſwere that not onely we diſſalow the baptiſme as the reſt of things before ſpoken of, but that we do Iudge it alſo intollerable. For it is a thing that hath riſen aſwell of ignorance of the verie vſe of baptiſme, as the publique miniſterie of the Church. We Iudge therfore that the miniſters are bownd ſharply to rebuke this abuſe, much leſſe ought they to hould this falſe baptiſme, for good and firme. The reaſon why, the lerned on our ſide haue often declared. And we are alſo readie when it ſhalbe nedefull to declare,

It is

It is also reported vnto vs that the keyes of binding and losing are practised in certeine courtes of the Bishope, neither by the sentences and iudgments of elders, which office that Churchhaue not yet receiued, nor according to the word of God: but the authoritie of certeine lawiers & otherlike, which is more, often times by the authoritie of some one man, and that also for such kind of actions as are pure mony matters euen as the misuse of the same was in popery.

Wherto we answere that it seemeth to vs almost incredible that any such customes and examples (beinge most perverse) should be vsed in that kingdome, where as puritie and sonndnes of doctrine is. For the right of excommunication and bynding of the offender shalbe found neuer to haue bin before the time of the Papistes in the power and hands of one sole person, but did apperteine to al the whole eldership, from which also the people themselues ware not rashlie shut owt. Because this also the lawierlike hearing of suites that appertaine to liuinges did fall to the Bishops charge altogether through abuse. For that place wherin the Apostle talketh of dayes men vmpires at Corinth is to no purpose where as the magistrate is a Christian: nor did the Apostell euer thinke to burthen the Elderschip with the hearing of such meere ciuill causes. And it is most certeine, that the Bishops of the elder age of the Church, haue had the determining of such controuersies not for any authoritie that they had therin but through the importunitie of suters, and that as houlholders vmpires and dayes men. Also, notwithstanding among those men where this were suewed vnto, those did most wisely gouerne themselues which chose rather to follow the example of Christ our Sauiour, who refused to be the vmpire in deuiding of the patrimonie, or els Iudge in the matter of adulterie, when both the same were preferred vnto him.

Therfore, if in England any thing be done contrary to this, surely we ought to thinke that by such sentences and Iudgements, ther is not any man before God any more bownd then by the popish excommunications. And we wish that this torment howse of consciences and lothsome prophanation of the Eccleasticall and meere spirituall jurisdiction might by the authoritie of the Queens Majestie owt of hand be abolished no otherwise then the marring of the very doctrine it selfe.

And that Elderſhip and Deacons maye be reſtored and ſet vp according to the word of God and canons of the pure church, which thing, if it be not done, verely, we are ſore afraid that this onely thing will be the beginning of many calamities, which we would God, would turne away from vs. For it is moſt certaine that the ſonne of God will one day from heauen roughly revenge theſe manifeſt abuſes, wherewith the conſciences of our brethren are troubled, except ſpeedely, redreſſe be had therein.

Here was a fatherly admonition if wee had eares to heare.

In the meane whiles, the thinges which are not well done by the one partie, may be well enough tolerated (as we thinke) by thoſe men which beare the thing which they can not change. Yet thus farre: as that they allow not the thing it ſelf for good, but do onely redeeme their vniuſt diſquieting by patience. But if ſo be that they ſhallbe forced, not onely to tollerate this facion, but alſo to approue this excommunication as lawfull, and be conſtrained to aſke vnlawfull abſolution to aſſent to this manifeſt abuſe, we then exhort them that they will rather ſuffer any kind of trouble, then to doe herein againſt their conſciences. But to what end is all this: For verely, we do promes our ſelues much better things then theſe, yea, of all thinges the beſt euen at this pinch, eſpecially of that Realme, in which the reſtoring of Chriſtian Religion hath bene ſealed and confirmed with the bloud of ſo many excellent martyrs alſo. Onely, we feare this, leaſt that which hath befallen ſo many countries ſhould happen to England, to wit, leaſt, becauſe the due fruites of repentance are not brought foorth, the angrie God ſhould dooble our darkeneſſe, the light of his Goſpel being firſt taken from vs. Of this contents are our daily preachings in our congregations, and verely, we thinke the ſame ought to be done of all Miniſters of Gods word, eſpecially in theſe our dayes. That they chiefly ſet forwardes this principles of the Goſpell, which doth appertaine to earneſt amendment of life. For this point achiued, vndoutedly the Lord ſhall giue both counſaile and zeale, and all things elſe which do neceſſarely appertaine to the accompliſhment of the reparation of the Church, already begunne. And before all we doe require and with teares humbly craue that our good and right worſhipfull in the Lord the brethren of the Engliſh churches, all bitternes of mind ſet apart, which we ſurely feare, after what ſort it hath on either ſide forced this euill, would patiently beare and ſuffer ech other, ſo long as puritie of Chriſtian doctrine it ſelf and ſoundnes of conſcience doeth remaine:

Therefore Iohn Hus did many yeeres refuſe abſolution.

remaine: Willingly to obey the Queens Maieſtie who is full of compaſſion; And all other prelates. And finally, that with all concorde of minds in the Lord, they manly ſet againſt Sathan, who ſeketh all occaſion of tumult and infinite calamities: yea, although they haue not like iudgement of all ſorte of prelats at the firſt, for this our writing, God is our witneſſe, doth not tend to this purpoſe, that either part ſhould vſe it againſt other, as that we ſhould ſend it to you as an apple of contention: Although we haue concerning theſe matters declared our iudgements, euen ſimplie, as vpon a ſuppoſed caſe, (God is our witnes) being ouercome with the continuall ſute of our brethren. And we ioyne our daily prayers to the groninges of all the Godly on that ſide the ſeas, that it maye pleaſe the moſt mercifull God hauing compaſſion on mans frailty, to direct the Queenes highnes, and all the Nobles of the realme of England. And alſo every prelate, and finally, eche workman of this ſpirituall building with his holy ſpirit moſt effectuouſly, ſo as the worke of the Lord ſo often begunne and ſo often ſtaied, may luckely be ſet forward to the great quietnes and concorde of all men, not onely the olde ſtaines in the doctrine it ſelf & Eccleſiaſt call diſcipline alſo, being at lenght vtterly done out, but alſo all monſtrouſnes of errors, which Satan newly ſeketh to bring into the church againe may be driuen away. Which he vouchſafe to bring to paſſe through his holy ſpirit, the moſt kind father in Ieſus Chriſt, his very ſonne eternall and conſubſtantiall with him, in which perſonns, we profeſſe one God, and not diuers, ought to be worſhipped for euer. Amen. At Geneva the 24. October 1566.

It doe appeare that M. Knox was now gone for Schotland, for after he was driuen from Frankfort he went to Geneua, and was one of the preachers there, till reformation begun in Schotland, & then he was ſent thither, & there he did preuaile much,

Your louing Brethren in Chriſt, and moſt aſsured friends

Theodorus Beza, &c.
Kuds Fauerius.
Jo. Gaiagnæzius.
Pet. Carpenterus.
Ge. Fauergius.
Hen. S.
Jo. Parnilius.
Nicolaus Coladonus.
Sim. Galerius.
Iohan Pinaldus.
Cor. Barlierdus.
Egid. Cauſeus.
Remundus Caluetus.
Vrb. Caluetus.
Jo. Tremlerus.
Franciſcus Portus.
Car. P.
Abden. Dupleus.

Here

And that Eldership and Deacons maye be restored and set vp according to the word of God and canons of the pure church, which thing, if it be not done, verely, we are sore afraid that this onely thing will be the beginning of many calamities, which we would God, would turne

Here was a fatherly admonition if wee had eares to heare.

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side forced this euill, would patiently beare and suffer ech other, so long as puritie of Christian doctrine it self and soundnes of conscience doeth remaine:

remaine: Willingly to obey the Queens Maieſtie who is full of compaſſion; And all other prelates. And finally, that with all concorde of minds in the Lord, they manly ſet againſt Sathan, who ſeketh all occaſion

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ctober 1566.

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and moſt

Remundus Caluetus.
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Jo. Tremlerus.
Franciſcus Porrus.
Car. P.
Abden. Dupleus.

Hen. S. *Egid. Cauſeus.*

Here

And that Elderſhip and Deacons maye be reſtored and ſet vp according to the word of God and canons of the pure church, which thing, if it be not done, verely, we are ſore afraid that this onely thing will be the beginning of many calamities, which we would God, would turne away from vs. For it is moſt certaine that the ſonne of God will one day from heauen roughly revenge theſe manifeſt abuſes, wherewith the conſciences of our brethren are troubled, except ſpeedely, redreſſe be had therein.

Here was a fatherly admonition if wee had eares to heare.

In the meane whiles, the thinges which are not well done by the one partie, may be well enough tolerated (as we thinke) by thoſe men which beare the thing which they can not change. Yet thus farre: as that they allow not the thing it ſelf for good, but do onely redeeme their vniuſt diſquieting by patience. But if ſo be that they ſhallbe forced, not onely to tollerate this facion, but alſo to approue this excommunication as lawfull, and be conſtrained to aſke vnlawfull abſolution to aſſent to this manifeſt abuſe, we then exhort them that they will rather ſuffer any kind of trouble, then to doe herein againſt their conſciences. But to what end is all this: For verely, we do promes our ſelues much better things then theſe, yea, of all thinges the beſt euen at this pinch, eſpecially of that Realme, in which the reſtoring of Chriſtian Religion hath bene ſealed and confirmed with the bloud of ſo many excellent martyrs alſo. Onely, we feare this, leaſt that which hath befallen ſo many countries ſhould happen to England, to wit, leaſt, becauſe the due fruites of repentance are not brought foorth, the angrie God ſhould dooble our darkeneſſe, the light of his Goſpel being firſt taken from vs. Of this contents are our daily preachings in our congregations, and verely, we thinke the ſame ought to be done of all Miniſters of Gods word, eſpecially in theſe our dayes. That they chiefly ſet forwardes this principles of the Goſpell, which doth appertaine to earneſt amendment of life. For this point achiued, vndoutedly the Lord ſhall giue both counſaile and zeale, and all things elſe which do neceſſarely appertaine to the accompliſhment of the reparation of the Church, already begunne. And before all we doe require and with teares humbly craue that our good and right worſhipfull in the Lord the brethren of the Engliſh churches, all bitternes of mind ſet apart, which we ſurely feare, after what ſort it hath on either ſide forced this euill, would patiently beare and ſuffer ech other, ſo long as puritie of Chriſtian doctrine it ſelf and ſoundnes of conſcience doeth remaine:

Therefore Iohn Hus did many yeeres refuſe abſolution.

remaine: Willingly to obey the Queens Maieſtie who is full of compaſſion; And all other prelates. And finally, that with all concorde of minds in the Lord, they manly ſet againſt Sathan, who ſeketh all occaſion of tumult and infinite calamities: yea, although they haue not like iudgement of all ſorte of prelats at the firſt, for this our writing, God is our witneſſe, doth not tend to this purpoſe, that either part ſhould vſe it againſt other, as that we ſhould ſend it to you as an apple of contention: Although we haue concerning theſe matters declared our iudgements, euen ſimplie, as vpon a ſuppoſed caſe, (God is our witnes) being ouercome with the continuall ſute of our brethren. And we ioyne our daily prayers to the groninges of all the Godly on that ſide the ſeas, that it maye pleaſe the moſt mercifull God hauing compaſſion on mans frailty, to direct the Queenes highnes, and all the Nobles of the realme of England. And alſo every prelate, and finally, eche workman of this ſpirituall building with his holy ſpirit moſt effectuouſly, ſo as the worke of the Lord ſo often begunne and ſo often ſtaied, may luckely be ſet forward to the great quietnes and concorde of all men, not onely the olde ſtaines in the doctrine it ſelf & Eccleſiaſt call diſcipline alſo, being at lenght vtterly done out, but alſo all monſtrouſnes of errors, which Satan newly ſeketh to bring into the church againe may be driuen away. Which he voutſafe to bring to paſſe through his holy ſpirit, the moſt kind father in Ieſus Chriſt, his very ſonne eternall and conſubſtantiall with him, in which perſonns, we profeſſe one God, and not diuers, ought to be worſhipped for euer. Amen. At Geneva the 24. October 1566.

It doe appeare that M. Knox was now gone for Schotland, for after he was driuen from Frankfort he went to Geneua, and was one of the preachers there, till reformation begun in Schotland, & then he was ſent thither. & there he did preuaile much,

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Jo. Tremlerus.
Franciſcus Portus.
Car. P.
Abden. Duplexus.

Here

Here follow a Copie of the letter sent to the Bishops and Pastors of England, who hath renunced the Romaine Antechrist, and professe the Lord Iesus in sinceritie.

The Superintendents Ministers, and commissionars of charges with in the Realme of Skotland: To their brethren the Bishops and Pastors of England, who hath renunced the Romaine Antechtist, and do professe with them the Lord Iesus in sinceritie, desire the perpetuall encrease of the holy spirit.

BY word and writ it is come to our knowledge (reuerend Pastors that diuers of our deerest brethern) amongst whom are some of the best lerned with in that Realme, are depriuid from Ecclesiasticall function and forbidden to preach, and so by you that they are staied to promote the kingdome of Iesus Christ, because their consciences will not suffer to take vpon them (at the commaundement of the authoritie) such garmentes as Idolaters in time of blindnes haue vsed in their Idolatrie, which brute cannot be but most dolorous to our hartes, we mindfull of that sentence of the Apostel, saing, if ye byte and deuoure one anothe, take head least ye be consumed one of an other. We purpose not at this present to enter into the grownd of that question which we heare of, either part to be shewen with greter vehemencie then well liketh vs: to wit. Whether that such apparell is to be coumpted among things that are simplie indifferent or not, but in the bowells of our Lord Iesus we craue that Christian charitie may so preuaile in you, in you we say, the pastors and leaders of, the flock within that Realme.

That ye doo not to others that, which you would not others should doo to you: ye cannot be ignorant how tender a thing the conscience of man is. All that haue knowledge are not a like perswaded, your consciences disclames not at wearing of such garments, but many thousands both godly and lerned are otherwise perswaded whose consciences are continually strock with these sentences: what hath Christ Iesus to doe with beliall? what felosship is there betwixt darknes and light? if surplese, corner capp, and tippet haue byn badges of ydolaters in the verie

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act of their idolatries what hath preachers of Christian libertie to the o" pen rebuken of all superstition to doe with the dregges of there masse beast? Our brethren that of conscience refuse that vnprofitable apparell, doo neither damne you nor molest you that vse such vaine tryflils if ye shall do the like to them, we doubt not but therein ye shall please God & comfort the hartes of many who are wonded with extremitie, which is vsed against thole godly & our belooued brethren. Coloure of retorik or manlie perswasion will we vse none, but charitablie we desire you to call that sentence of pitie to mind: feed the flock of God which is committed to your charge caring for them not by constraint but willingly not as though ye were lords ouer Gods heritage, but that ye may be examples to the flock. And further also, we desire yow to meditate that sentence of the Apostle, saying: giue none offence, neither to the Iewes nor to the Grecians, nor to the church of God? In what condition of time ye and we both trauiel in the promothing of Christs kingdome we suppose yow not to be ignorant. And therfore, we are more bold to exhort yow to walke more circumspectlie, then that for such vanities, the godly should be troubled. For all thinges that maie seeme lawfull, edifie not. If the commandement of authoritie vrge the conscience of yours and our brethren more then they can beare: we vnfainedly craue of you, that ye remember that ye are called the light of the world and of the earth.

All ciuill authoritie hath not the light of God all waies schining before their eies in the statutes and commandements, but their affections of times sauour to muche of the earth and of wordly wisedome.

And therfore, we think that ye should boldlie oppugne your self to all power that will or dare extoll it selfe not onely against, God but also against, all such as do burden the consciences of the faithfull further then God hath burthened them, by his owne word. Butherin, we confesse our offence in that we haue entred further in reasoning then we purposed, and promised at the beginning. And therfore, we shortly returne to our former humble supplication, which is, that our brethren who amongs you refuse the Romisch ragges, maie find of you the prelarts such fauours as our head and maister commands euery one of his members to shew

one to another, which we looke to receiue of your gentlenes, not onely for that ye fear to offend Gods maieſtie, in troubling of your brethren for ſuch vaine trijfles. But alſo becauſe ye will not refuſe the humble requeſtes of vs your brethren and felow preachers of Chriſt Ieſus, in whom albeit there appeare no great wordly pompe, yet we ſuppoſe yow will not ſo farr deſpiſe vs, but that ye will eſteeme vs to be of the number of thoſe that fight againſt that Romain Antechriſt, and traueil that the kingdome of Chriſt Ieſus vniuerſally maie be maintained and advanced. The daies are euill. Iniquitie abownds. Chriſtian charitie (alas) is waxen cold. And therfore we ought the more diligently to watch. For the howre is vncerteine when the lord Ieſus ſhall appeare, before whom we your brethren and ye may geue an accoumpt of our adminiſtration.

And thus in concluſion, we once againe craue fauor to our brethren which granted, ye in the lord ſhould commaunde vs in thinges of dooble more importance. The lord Ieſus rule your hartes in h s true feare to the ende. And giue vnto yow and vnto vs victorie ouer that coniured enemie of all true Religion. To wit, ouer that Romaine Antechriſt, whoſe wonded head Satan by all meanes laboures to cure againe, but to deſtruction ſhall he and his mainteiners go, by the power of the lord Ieſus. To whoſe mightie power and protection we hartely commit you.

Subſcribed by the handes of Superintendentes one parte of Miniſters, and ſcribes in our generall aſſemblies and fourth ſeſsion therof. At Edenbroug the 28. daie of December 1566.

Your louinge brethren and fellow preachers in Chriſt Ieſus

Io Craig.	*Io. Row*
Iaco. Mailuil.	*Da. Lyndeſay*
Rob. Pont.	*Io. Erſkin.*
Guil. Giſliſonus	*Io. Wiram.*
Nic. Spittall.	*Io. Spottiſwood.*

I will manifeſt ſome thing out of a lardge Epiſtle wroten by Zanchus Profeſſour of Heydelborgh, written vnto our Queene anno 1571. at the commandment of his Prince Palatin in which he thus beginneth.

MOſt gracious and moſt Chriſtian Queene, we haue not without great griefe underſtood, that the fire of contention about certaine garments, which we thought had beene quenced long agone, is now again to the incredible offence of the godly as it were raiſed vp & kindled a freſh in your Majeſty kingdom, being perſwaded by ſome, otherwiſe great men, and carried with a zeal (but certainly not according to knowledge) to retaine unity in religion, hath now more then ever before reſolued and decreed, yea doth will and command that all Biſhops and Miniſters of the Churches ſhall in divine ſeruice put on the white and linnen garments which the Popiſh Prieſts vſe now in Poperie; yea that it is to be feared, leaſt this fire be ſo kindled, and caſt its flame ſo farre and wide, that all the Churches of that moſt large and mighty kingdome, to the perpetuall diſgrace of your moſt renowned Majeſty, be ſett on a flaming fire: and therefore all things ought to be abondened which may any waye either by accident or by themſelues defill his worſhip and therfore all things ought to be called to the ruell of Gods Word, and to the Apoſtolick ruell and that the Apoſtls commandeth vs not only to abſtain from all euill but from all apperants of euill.

And ſhould thoſe things be brought into the Church of God by the Princes command which are contrary to the purety of true worſhip and ſmill of popiſh ſuperſtition and is not for ordre not for ornament except that is whooriſh and bring many euils to the Church, therefore thoſe things which be not of God, but from them who have defiled Gods worſhip, are utterly to be caſt away, which the Lord himſelfe commanded to be done, when hee charged vtterly to deſtroy all things which appertained to thoſe who ſhould give vs counſell to follow ſtrange Gods, and to burne their garments, and all their ſtuffe with fire in the middeſt of the ſtreet, to ſhew our deteſtation of ſuch Seducers, and that they might be an execrable thing to the Lord. And who knoweth not that theſe garments are a part of the houſhold ſtuffe of that Romiſh Seducer? *There ſhall cleave nothing of the execrable thing, ſaith hee, to thy hand, that the Lord may turne from the fierceneſſe of his wrath and multiplie thee, as he hath ſworne*

to thy Fathers, &c. Wherefore to bring theſe garments, ſeeing they be houſhold ſtuffe of Antichriſt, into the Church of Chriſt, what is it elſe then to prouoke God to anger, and to kindle his fury againſt vs? Certaine it is, that he who is a true frind of Chriſt, will never ſeeke to have the ornaments of Antechriſt in his owne houſe, and much leſſe will he ſuffer them in the Temple of Chriſt. For who can indure the armes of his enemy in his owne houſe, and ſpecially in the chiefeſt roome of the ſame? And if God will haue a thing deſtroyed and aboliſhed, who are we that we dare build it vp againe. But it is Gods will that after the death of Chriſt all garments of Aaron and Levi ſhould be aboliſhed: and he hath plainly enough manifeſted every where, that in theſe our dayes he would have all ungodly and vaine cerem., pompes, deceits, and paintings of the Papiſts driven away by the ſhining brightneſſe of the Goſpell: becauſe theſe things haue no power in them to kindle and increaſe godlines, but greatly availe to the quenching of theſame. Neither verily can I ſee to what other end theſe garments tend, then in very deed (that I may now come vnto the ſecond head) to defile and diſgrace the faire face; nay, the whole body of the Church of England reformed according to the Goſpell; as if the chaſte and honeſt daughter of a King ſhould be attired with thoſe very garments wherewith ſome famous and notable whoore vſed to be adorned, and when ſhe were ſo clothed, were commanded to goe abroad in the ſtreets. Now who can allow or judge this to be tolerable. Wherfore though for no other, yet for this very cauſe, ſuch garments ought not to be thruſt vpon the Church of Chriſt, becauſe that harlot of Rome hath abuſed, and doth ſtil at this day abuſe them (though in their owne nature they be not evill, and to cover her fornications, or rather to entice men to commit fornication. For all theſe pompes and Popiſh ceremonies are nothing elſe but whooriſh paintings invented and deviſed for this end, that men might thereby be allured to ſpirituall fornication. Is it not therefore a filthy and diſhoneſt thing, to haue theſe in the Chrnch of Chriſt? If the braſen ſerpent, which had bene ordained of God, and that for the wholeſome vſe of the Iſraelites, was taken away by godly King Ezekias, becauſe the Iſraelites had abuſed it contrary to the word of God: and if Ezekias be highly commended for this ſo doing, becauſe hee had turned that Serpent into aſhes, and commanded them to be caſt into the running water, that there might neuer be any print or ſigne of it exſtant any more; how much more then are

theſe

theſe uncleane garments to be baniſhed out of the Church of God, ſeeing the Apoſtles never vſed them, but the whoore of Rome hath vſed them in her Idolatrous worſhip, and to ſeduce men? For it is a very diſhoneſt thing, that ſuch things as are of themſelves iudifferent, and haue beene long vſed to the diſpight and diſhonour of God, ſhould be retained in the Church of God, to the hazard of the ſalvation of godly men. And much leſſe that kinde of garments, which is nothing but an invention of garments which is nothing but an iuvention of men, or rather of the Divell himſelfe, deviſed to ſeduce the ſimple ones: Wee all know what praiſe thoſe common-wealthes deſerve, which make good lawes that the ſubjects ſhall not weare out landiſh and ſtrange apparrell, nor bring it into the Common. wealthes, becauſe it is a corruption of good and honeſt manners, and of the Common-wealthes themſelves.

How then can that counſell which is given to your Majeſty, be commended, to wit, that garments vnknowne to the Chriſtian world in that time of the Apoſtles, and Apoſtolicall men, ſhould be brought into the Church of Chriſt.

And if an outlandiſh kinde of attire be not tolerated in well-governed Commonwealthes, how much leſſe are Idoatrous, & heatheniſh garments to be borne with in the Church, where God is to be worſhipped in ſpirit and truth, and where he would have few and very ſimple Ceremonies? Alſo if God eſtabliſhed by his Law, that a woman may not put on a mans apparrell, nor a man a womans, the one beeing ſo well of it ſelfe diſhoneſt, and contrary to nature as the other: Why then ſhould godly Biſhops, and the ſeruants of Chriſt be clothed, or rather ſhamed and deformed with the garments of godleſſe Prieſts, and ſlaues of Antichriſt? Why ſhould wee not rather, as wee be of a divers religion from them, ſo alſo be deſcerned from them, at leaſt in the performance of ſuch duties as belong vnto Gods worſhip, by outward ſignes, ſuch as garments be? Verily this was Gods will, and he required of his people, that it ſhould be diſcerned from the prophane Gentiles, as by other things, ſo alſo by this publike ſigne, that it would haue nothing to doe with the Gentiles. Levit. 18. 2. and 19. 27.

And why ſhould not wee doe the ſame? are wee not the people of God? abides not the equity of the ſame commandement? And if the word honeſt be derived of honour, what honour will it be for the Church of Chriſt to haue Biſhops attired and diſguiſed with Popiſh viſors in the adminiſtration of the Goſpell and Sacraments: ſo as

to thy Fathers, &c. Wherefore to bring theſe garments, ſeeing they be houſhold ſtuffe of Antichriſt, into the Church of Chriſt, what is it elſe then to prouoke God to anger, and to kindle his fury againſt vs? Certaine it is, that he who is a true frind of Chriſt, will never ſeeke to have the ornaments of Antechriſt in his owne houſe, and much leſſe will he ſuffer them in the Temple of Chriſt. For who can indure the armes of his enemy in his owne houſe, and ſpecially in the chiefeſt roome of the ſame? And if God will haue a thing deſtroyed and aboliſhed, who are we that we dare build it vp againe. But it is Gods will that after the death of Chriſt all garments of Aaron and Levi ſhould be aboliſhed: and he hath plainly enough manifeſted every where, that in theſe our dayes he would have all ungodly and vaine cerem., pompes, deceits, and paintings of the Papiſts driven away by the ſhining brightneſſe of the Goſpell: becauſe theſe things haue no power in them to kindle and increaſe godlines, but greatly availe to the quenching of theſame. Neither verily can I ſee to what other end theſe garments tend, then in very deed (that I may now come vnto the ſecond head) to defile and diſgrace the faire face; nay, the whole body of the Church of England reformed according to the Goſpell; as if the chaſte and honeſt daughter of a King ſhould be attired with thoſe very garments wherewith ſome famous and notable whoore vſed to be adorned, and when ſhe were ſo clothed, were commanded to goe abroad in the ſtreets. Now who can allow or judge this to be tolerable. Wherfore though for no other, yet for this very cauſe, ſuch garments ought not to be thruſt vpon the Church of Chriſt, becauſe that harlot of Rome hath abuſed, and doth ſtill at this day abuſe them (though in their owne nature they be not evill, and to cover her fornications, or rather to entice men to commit fornication. For all theſe pompes and Popiſh ceremonies are nothing elſe but whooriſh paintings invented and deviſed for this end, that men might thereby be allured to ſpirituall fornication. Is it not therefore a filthy and diſhoneſt thing, to haue theſe in the Chrnch of Chriſt? If the braſen ſerpent, which had bene ordained of God, and that for the wholeſome vſe of the Iſraelites, was taken away by godly King Ezekias, becauſe the Iſraelites had abuſed it contrary to the word of God: and if Ezekiasbe highly commended for this ſo doing, becauſe hee had turned that Serpent into aſhes, and commanded them to be caſt into the running water, that there might neuer be any print or ſigne of it exſtant any more; how much more then are

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these uncleane garments to be banished out of the Church of God, seeing the Apostles never vsed them, but the whoore of Rome hath vsed them in her Idolatrous worship, and to seduce men? For it is a very dishoneſt thing, that such things as are of themselves iudifferent, and haue beene long vsed to the dispight and dishonour of God, should be retained in the Church of God, to the hazard of the salvation of godly men. And much lesse that kinde of garments, which is nothing but an invention of garments which is nothing but an iuvention of men, or rather of the Divell himselfe, devised to seduce the simple ones: Wee all know what praise those common-wealthes deserve, which make good lawes that the subjects shall not weare outlandish and strange apparrell, nor bring it into the Common. wealthes, because it is a corruption of good and honeſt manners, and of the Common-wealthes themselves.

How then can that counsell which is given to your Majesty, be commended, to wit, that garments vnknowne to the Christian world in that time of the Apostles, and Apostolicall men, should be brought into the Church of Christ.

And if an outlandish kinde of attire be not tolerated in well-governed Commonwealthes, how much lesse are Idoatrous, & heathenish garments to be borne with in the Church, where God is to be worshipped in spirit and truth, and where he would have few and very simple Ceremonies? Also if God established by his Law, that a woman may not put on a mans apparrell, nor a man a womans, the one beeing so well of it selfe dishoneſt, and contrary to nature as the other: Why then should godly Bishops, and the seruants of Christ be clothed, or rather shamed and deformed with the garments of godlesse Priests, and slaues of Antichrist? Why should wee not rather, as wee be of a divers religion from them, so also be descerned from them, at least in the performance of such duties as belong vnto Gods worship, by outward signes, such as garments be? Verily this was Gods will, and he required of his people, that it should be discerned from the prophane Gentiles, as by other things, so also by this publike signe, that it would haue nothing to doe with the Gentiles. Levit. 18.2. and 19.27.

And why should not wee doe the same? are wee not the people of God? abides not the equity of the same commandement? And if the word honeſt be derived of honour, what honour will it be for the Church of Christ to haue Bishops attired and disguised with Popish visors in the administration of the Gospell and Sacraments: so as

ſo as they ſhall rather be derided then be reverenced any whit by the people? And what commendation ſhall it be for your gracious Majeſty in true Churches, and among true beleevers, that you permit ſuch trflies to be called back into your Church? Therfore it ſtandeth not with honeſty that holy Biſhops be compelled to receiue ſuch viſors, neither is it indeed a matter worthy of honour and praiſe, neither deſerueth in the name of vertu. For if your Majeſty ſhould command that all Engliſh men, leauing that ancient & very graue and comely attire, ſhould weare Turkie coats, or a ſouldiers weed, as it is called: who would euer approue this decree as honeſt? And it is much leſſe praiſe-worthy, if godly Biſhops be enioyned, laying aſide, or at leaſt changing the honeſt and ancient apparell, which the Apoſtles wore, to wit, that common and graue habit, to put on the ridiculous and execrable or accurſed garments of godleſſe Maſſ-prieſts.

Now concerning the third part of the Princes dutie, there is nothing fitter to trouble the publike peace of the Church then this counſell. For every novelty, eſpecially in religion, either by it ſelfe, if it be evill, diſturbs and troubles a good peace, or if it be good, gives occaſion of trouble by accident, by cauſing contention betweene euill and good men. But as in things which be good of themſelves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, that is of the world (for Chriſt came not by his Goſpell to keep ſuch a peace, but rather to take it away, & to ſend a ſword) ſo aſſuredly, by the urging of things indifferent to trouble the peace of Churches, & to cauſe ſtrife betweene good men, and bad, yee betweene godly men themſelves, is wicked Many examples in the hiſtories of the Church prove this which I ſay.

As yee may farder read in his Epiſtle.

Beſide theſe letters I haue ſeene others by Theodore Beza, vnto our Queene, to the ſame effect, that thoſe Romiſh traces & vaine ceremonies would corrupt the true worſhip of God.